

GREAT BRITAINS MISERIE,

WITH The Causes and Cure.

DESCRIBED,

First, as it is from the justice of God, the Author for the punishment of Sin, especially eight capitall Crimes. Secondly, as it is from the injustice and malice of men, the instruments, for their particular and private ends.

Wherein is answered severall Objections and cavills against the lawfulnessse and necessitie of raising Armes by the Parliament and Kingdome.

Shewing the means to appease the anger of God, & to suppress the injustice and malice of wicked men. As also, encouragement, and reasons perswasive, to believe that God will give a seasonable and glorious deliverance.

Whereunto is added, some Impediments or hindrances to deliverance, which must first be removed.

The second edition, corrected and enlarged by the Author,
GEORGE SMITH Gent.

Imprimatur James Cranford.

Esay 63. 17. O Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare? returne for thy servants sake, the Tribes of thine inheritance.

Prov. 25. 5. Take away the wicked from before the King, and his throne shall be established in righteousness.

Ier 30. 17. I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee an out-cast, saying, this is Sion, whom no man seeketh after.

London Printed by E. P. for Lawrence Chapman, and Francis Coler, and are to be sold at their Shops next doore to the Fountaine in the Strand, and at the Halfe-Bowle in the Old-Bayley. 1645.

THE GREAT

THE GREAT

THE GREAT

THE GREAT

THE GREAT

THE GREAT

THE GREAT

To all Britain Protestants, &c.



Oureous Reader, It is a true saying of the Phylosopher, and
worthy consideration; That no creature is more enemy
to man, then man to himself; Who although he have
dominion over all things cannot command himself; but is
commanded by his basest lusts: The fountain of all Plagues

and miseries, of Factions, Heresies, Sects, Schismes, Dissentions, Quarrels, Treasons, Massacres, Rapes, Rapines, Robberies, War, Famine, Pestilence, Inundations, Droughts, &c. The daily news of burning Towns, besieging of Cities, spoiling of Countries, depopulating and destroying of whole kingdoms, change and vicissitude of all things. as at this day; we hear, see, taste, and feel, by the violence of unrul'd licentious wilfull men, forsakers of God, and forsaken of God; The present instruments of Gods wrath upon backsliding Britain, a misery unparalleled, except in that once most famous Kingdom Judea, and City Jerusalem; now a spectacle of pitie to all nations, lest an example to us to be warned, and to take heed of sin; who are so far from being warned by their ruine, that we greedily imitate them in their sins, and in acting our own misery and destruction; every man is drawn away by his own lusts and inticed, so that while every one thinks himself wise, all become fools.

Jam. 4. 1.

2 Tim. 4. 3.

Jer. 6. 7.

Isa. 57. 20.

Joh. 2. 16, 17

Jam. 1. 14.

Rom. 1. 22.

He is indeed onely wise that can deny himself, and be commanded by his Maker; such are like the poor wise man (though contemned) that was found in the City, and delivered it by his wisdom, against a great King that came and besieged it: The promises of Religion, Justice and Liberty, cannot save Great Britain; but the Practice of Idolatry, Injustice, and horrid violence, will destroy it: Protestations without practise, are but Prevarications, Sophisticall delusions, the end is destruction. The inhabitants of Samaria, who confessed the true God, as Judah and Benjamin did, worshipped Images, and adulterated Gods pure worship, and were greater enemies to the people of God and to Religion, then any of the heathen, Yet these came subtilly to Zerubabel, and offered their assistance to build the Temple, saying, We seek your God, as ye do, but their aime was to corrupt Religion; And when their falsities were discovered (they presently) as our Jesuites, Priests, and Malignants) endeavoured openly to hinder and destroy the work, by Counsels, false accusations, procuring Letters, raising War, and by force hindred the work a long time: The Labourers built with one hand, and held their sword with the other against the assault of the enemy. They invented also Plots by Treaty, to destroy the work and the chief workmen, and to weaken the

Eccl. 1. 9.

14, 15.

Ezr 4. 2, &c.

Neh. 6. 2, 7.

Vers. 12.

To all Britain Protestants, &c.

hands of the builders: Thus it is now in the building of Gods Temple, Reformation of Religion, and of Laws.

For my self, I freely offer my self a labourer to help forward the building, willing to bear some burden to the work; my will is good, my ability is small; but I know God will accept a willing minde, and expects no more in performance then he hath given strength: If with an honest heart I bring but an handfull of Goats hair to the building of Gods Tabernacle; or with the poor widow cast in my mite into Gods Treasury, it shall be accepted with God. Upon which assurance I have brought some rough materials (not fit to face the Work, as those Pieces wrought by men of art and skill, but may serve) to strengthen the fabrick in some places where they best fit.

My end is Gods glory; my endeavour to satisfie thee (if it be possible) to undeceive the ignorant, who are seduced, and to establish the doubtfull; that every one to his power may help forward Gods work, and cure their own misery.

Thy misery thou feelest, if thou have either estate or sence. The Causes are laid down in the following Discourse, and that truly, without envy or flattery; as also the Cure is prescribed: which if thou read, and read all; thy little labour in reading shall sufficiently satisfie my much more labour in writing, for it is done for thee.

Iev. 19. 17.

Jam. 5. 20.

It is my Duty to admonish my Brother, and will be my Brothers greater Misery if he refuse admonition; My warrant is from Gods Word, and Gods Word is also thy precept to hear and avoid sin: It is true (and I confesse it) I am one of the weakest and most unworthy of all Gods Labourers, but I am bound to do what I am able. Now God requires it of all who expect any inheritance with Gods people: My resolution is like that of Esther (in the like case) If I perish; I perish: I speak but truth, and that for God, the King,

Est. 4. 16.

his kingdoms, and posterities, and for the persecuted people and Church of God, which I am sure is no Treason, but Dutie. I do it with upright Conscience to God, and Loyaltie to the King; and if I perish in Gods Work, I shall be freed from perishing. I passe not for the judgement of mans Day, God is the righteous Judge of me, and of him who judgeth me; If thou accept my endeavour, and through Gods blessing it be any advantage to thee, lend me thy Prayers (who shall ever pray for thee) and give the glory to God.

Thine G. S.



Great Britains Misery:

WITH

The *Causes* and *Cure*.



If it be misery to lie under the afflicting hand of the Almighty God, when his Wrath is kindled against a people, to consume and to destroy; Then is Great-Britain miserable, now lying under that revenging hand; miserably afflicted, by a seditious, cruell, and unnaturall War, under which the whole land bleedeth, and the inhabitants are daily cut off and consumed: Which misery, although all men see and feel, yet few of all, are truly sensible of their misery, and that is the greatest of miseries. It is true, the inhabitants of England and Ireland, see the bloody distractions of the Kingdoms, and feel the loss of their Estates, Liberty, and Trading; Their persons injured, their monies exhausted, houses Plundered; Towns, Corn, and Barns burnt; Their goods and Cattell taken from them by violence; Their friends, kinred, neighbours and servants slain by the sword, &c. But this is not all. The misery of Great Britain is more; as will clearly appear when we consider the causes of it, the ends aimed at, and neglect of the remedy to cure it.

He that knows not his Disease, seeks not for Cure; And Diseases are best known by their Causes, being knowne and removed, the Cure is not difficult.

The efficient and first cause of all misery is God: And the want of serious God onely is and due consideration of this; That Gods hand is in every affliction, augments the cause of all the Misery, and hinders the Cure. This very thing is complained of by the Prophet; *The people (saith he) turneth not to him that smiteth them, nor do they seek the Lord of hosts.* But such stupidity hath possessed the most of the inhabitants of

Great Britain, in this their miserable calamity; that although they feel the stroke, they consider not whence it cometh, nor why it is: either as it is from God, or as it is from men: We see the rod that whippeth us; but not the hand that holds it: we murmur as the ass, as a beast that is beaten; and like *C. 7.* complain of the punishment: But we seek not God that smiteth us. We complain of secondary causes, and cry out of other mens faults; but no man saith of himself, What have I done.

Jer. 8. 6.

Some complain of the diversity of opinions in matters of Religion, the many Sects, and Schismes, not suppressed, but rather allowed; to the great disturbance of the nation, overthrow of Order and Government, and cause of all these evils and distractions in the Kingdoms.

Some condemn the city of London, and say, The tumultuous multitudes that daily flock to Westminster with importunate requests, were the cause of all; they made the King leave London and flee to York, and to get first a guard for the safety of his person, at last, an army to defend himself and others.

Others say, The Parliament was too strict, and stood upon too high terms with the King, raised needlesse jealousy between His Majestie and His people, onely upon suppositions; and possessed themselves of His Castles, Towns, Navie, &c. All his own proper and just rights; but they that plead this, we know, put fair glosses upon corrupted Texts.

The rest complain of Evil Counsellours about the King, Bishops, and corrupt Clergy, that had sucked poison from Rome, and were engaged by vow to set up Popery in England; and therefore they drew away the King from London, and from His Parliament, and resolved to joyn His Majestie and the Queen in one Religion, as they are one body; and to that end they incensed His Majestie against His Parliament, first some, then more; and perswaded him, because they could not change Religion, except the Laws were in their own handling; and that was not ever likely to be, so long as Parliaments were of force, therefore the Parliament must be first broken; which they are now doing with two great Armies, one of Papists at York; another at Oxford, of Papists and Atheists, or between both; and when that is done, the other will not be long in effecting.

Thus severall men of severall opinions, complain of severall things, as causes of Britains misery; (and not without cause) But God the cause of these, and all other causes, is not considered of; When indeed none of all these causes, nor all these, if all put together, could afflict or trouble us, if God did not afflict us by them. It is God that doth all things; *I form the Light, and create Darknesse, I make Peace and create evill, I the Lord do all things*: If the counsell of the wise Councillors do become brutish, and the Princes of Zian become fools: or if the Princes of Noph are deceived, and have seduced Egypt, it is the Lord that hath done it: He hath mingled a perverse Spirit in the midst thereof. All secondary causes are directed by God, and cannot of themselves do any thing at all, either to Misery or Happiness; whether to a Kingdom, or to a private man: God leadeth Counsellors away spoiled, and maketh the Judges fools (saith Job) he is the cause of all, whether of Misery or Happiness: God stirred up Hadad and Rezon to be adversaries to Solomon, who did much mischief in Israel; *Shall there be evil in the Citie, and the Lord hath not done it*: God is the Authour of all

Men, nor accidents, no cause of misery without God.
Isa 45 7.

Isa 19 14.

Job 12 17.

2 Kings 1. 14.

23.

Amos 3 6.

the

the evil of punishment, (not of the evil of sin) he appointeth every affliction, what it shall be, when it shall be, upon whom it shall be, how much, and how long it shall be.

1st. What it shall be: Whether, Sword, Pestilence, or Famine; *This saith the Lord, Such as are for death to death, such as are for the sword to the sword, such as are for famine to the famine &c.* 2^d. He appointeth the time when it shall be; *There is an appointed time to man upon earth (saith Job.) God hath set a time to every purpose (saith Solomon.)* 3^d. He appointeth upon whom it shall be, as well every particular man, as a nation or kingdom; The Lord doth separate every particular man to v.l. he appoints what he shall be, and he appoints every particular man that is spared, in the time of a general calamity. 4th. He appoints how much the punishment or affliction shall be; When Satan had leave from God to afflict Job (for before he had leave he could do nothing at all) he was limited how much he must afflict him; first, he might afflict him in nothing but in his Carrell, Goods, and Children, nor touch his body; After, he had Commission to afflict his Body, but not to touch his Life. 5th. He appoints how long the affliction shall last; If Satan, or wicked men, have Commission to put any of Gods people into prison, or to try them by any other affliction, the time is set; *The devil shall cast some of you into prison, and you shall have tribulation ten dayes;* Yea, if they have power to bring them to the brink of death, it shall be but for two dayes and a half. *David complained, That the plowers plowed upon his back, and made long their furrows;* but when the time set was expired, the Lord cut in sunder their cords, and then they could plow no further; when the traces by which the horses draw be ruck, the plow must needs stand still. *Balaam cannot curse Israel, though Balack would give him his house full of silver and gold, except God give him leave.* *Holy Isaac, cannot bless Esau, his eldest son, if God will not have him blessed;* Nor can *Laban* nor *Esin* hurt Jacob, if God will forbid them, nor speak ought but good unto him; *The preparation of the heart is in man, but the answer of the tongue is from the Lord.* The devil may plot, and wicked men may purplot, but God directs their words and actions. *Pharaoh* may pursue the Israelites with a mighty host, but he cannot hurt one of them, when his Commission is out; nor can he save himself from Gods hand. So long as God would have the Israelites afflicted, every taskmaster in Egypt, could make their lives miserable; but when the time is come that God will have the affliction cease, *Pharaoh* and all his power cannot continue it one day; not so much as a Dog in all Egypt can move his tongue at man or beast.

And as no affliction can come to Gods people without God, so Gods people cannot afflict their afflictors, till God appoint the time and means. If the Israelites will of their own heads (without warrant from God) go up to fight against the Ammonites, they cannot prevail. If *Ahab* will needs go to battle, (though against the enemies of God) without Commission from God, he shall not prosper: although he disguise himself, and arm himself completely, God can direct an arrow out of a bowe, that shall smite him between the joints of his harness: *Misery (saith holy Job) cometh not forth of the dust, nor doth trouble spring out of the ground;* That is, It is not from below, but from above; there is

God appoints what it shall be
Jer. 15. 2.
Deut. 18. 61.

He appoints the time when,
Job 7. 1.
Eccles. 3. 1.

Upon whom
Deut. 29. 21.
Ezek. 9. 6.

How much it shall be.
Job 1. 12. & 2. 6.

God appoints how long every affliction shall last.
Rev. 2. 10.
Rev. 11. 11.
Psa. 129. 2. 3.

Num. 24. 13.
Gen. 27. 33.

Gen. 31. 44.
Pro. 16. 1.
Pro. 16. 33.

Exod. 14. 8.

Exod. 11. 7.

God men cannot afflict the wicked without God.
Num. 14. 49.

1 Kings 22. 34.

Job 3. 6.

Job 43. 19.

Isa 25. 19.

Famine and
Pestilence, the
companions of
Civill-War.Ios Jews wars,
1. 6. c. 11.Ios Jews wars,
1. 7. c. 8.Euseb. Ecclesiast.
hist. 1. 7. c. 21.

Job 36. 10.

Lam 3. 37.

Job 12. 23.

Dan 4. 35.

no place for chance or fortune, nor can the miscarriages of actions and things beget misery: but as God useth such means to effect his own will. There can be no Peace, when God callth for War; nor shall there be any War when God calls for Peace. When he gives quietnesse, who can make trouble; and when he hideth his face, who can behold him: whether it be done against a nation or against a man onely. War and Peace are at Gods beck, so is all other calamities; If he call for Pestilence, or Famine, in a Kingdom, City, or Family; it shall come, and cannot be hindred. He hath now called for War upon the inhabitants of Great Britain, and hath begun to bring evil upon the Kingdoms and Cities that are called by his Name; and who but he can call the Sword back from us: If God wound, who can make whole; when he troubles a nation, who can give quietnesse; if he have purposed to destroy us, the whole world cannot deliver us out of his hand. Every War is in its own nature destructive; but a seditious unnaturall War, such as God hath now called for upon us, is most miserable and most destructive, one of the worst of all Gods Judgements, and yet may prove more miserable, in respect of the effects; if God should (as we have just cause to fear) call for Famine, and for Pestilence; both which are the usuall companions of such a War: So it was in *Jerusalem*, as their seditious War increased, so the Famine raged, as a double fire it waxed hot, that (as *Josephus* reports) the rich by stealth, exchanged all their wealth for a measure of wheat; the poor all they had for a measure of barley: The Seditious, Robbed, Racked, and killed those that had any food, and hid it from them; the mothers snatch'd the meat from the Infants mouths, yea, did slay and eat their own children. And *Eusebius* relates the misery of Civill-Wars in *Alexandria*, accompanied by the Plague of Pestilence; so miserable, that all houses were annoyed by the dead Bodies, no house free, raging and infecting one another: And thus it was in *Germany*, by their late, and still continued War. Yet this doth not alwayes fall out, because sometimes God forbids these two latter Plagues to enter, when his hand is seen and acknowledged in the first, and that he finde the hearts of men to seek out the true remedy of cure; for God brings not the first, but when he is provoked, nor will call for the latter, if his anger be appeased by removing the causes: For God openeth the ear to Discipline, and commandeth to return from iniquity; and then who can say it shall be, when the Lord commandeth it not; He increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them again. The mightiest Monarchs, Kingdoms, and Cities, have their Ebbs and Flows, and their Periods too. God hath appointed their times of change, and of ruine. *Ninevie* once at the Preaching of *Jonah* was spared; but *Ninevie* whose walls were in compass 60 miles, in height 100 foot, the breadth able to receive three carts, one meeting the other, having 150 Towers of great height and strength, yet was destroyed by the Caldees: And that famous Citie of *Jerusalem*, whose walls was treble, and bulwarks invincible, was made an heap of stones: And the Kingdoms of *Judea* destroyed by the Romans. Proud *Nebuchadnezzar*, when he had felt the all-disposing hand of God, confessed That God doth all things whatsover he will, in the army of heaven, and among the inhabitants of the earth; none can stay his hand, or say to him, What dost thou. Thus much of the efficient Cause.

In the next place, we are to consider of the meritorious cause of all misery, and of the misery of Great Britain at this day. The meritorious cause is sin; *The wages of sin is death*. There was no misery, no affliction, no sorrow, till there was sin: Where sin entered, it made way to misery; by *Adams* sin, all men became sinfull; and by sin all men became obnoxious to all misery; Sin is no creature, God made it not; nor is God the authour of sin, nor of any evil, except the evil of punishment, which is the reward of sin; nor is God delighted to punish, or make his creatures miserable. In the midst of Judgements God remembers Mercy: He doth not afflict willingly, nor grieve the children of men; but is afflicted in all their afflictions: But God, who is essentially, and eternally just, rendereth punishment, as the wages and due reward for sin: All sorrow, sickness, pains, pestilence, famine, war, &c. are the effects, and rewards of sin: Sin makes a separation between God and a sinner; it causeth God to turn away his face from him: that he will not hear his prayers, though he make many prayers: yea, the prayers of such a man (as allows himself to live in sin) is abomination to God: Sin is that onely thing that God hates; and why he is angry with his creatures: Sin cast the Angels down from heaven to hell; and *Adam* out of Paradise: For sin the old world was destroyed by water; *Sodom* and *Gomorrah* by fire: The earth opened, and swallowed up *Corah*, *Dathan*, and *Ahiram*, for sin: And for sin *Herod* was eaten with Worms. In a word; By sin we war against God; and for sin God maketh war against us: Sin sets open a wide flood-gate for all judgements, to enter, and break in upon kingdoms, and people. Particular sins, let in particular judgements: Nationall sins, nationall judgements.

The meritorious cause is sin.
Rom. 6. 23.

psal. 78. 38.
Lam. 3. 13.

Isa. 63. 9.

Isa. 59. 2.
Psal. 66. 18.

Isa. 1. 11.
Prov. 15. 9.

Num. 16. 35.

Now, if any ask, What is sin? The Apostle gives the answer: *Sin is the transgression of the Law of God*: Whosoever leaves undone any thing that the Law of God commandeth, or doth any thing that the Law forbiddeth; he sinneth (the sum of this Law is contained in the Decalogue, or Ten Commandments): *Cursed is he that continueth not in all things that are written in the Book of the Law, to do them*. This curse comprehendeth all misery, in this life, and in the life to come; though but once committed. The Angels sinned but once, and that but in thought, and were delivered to chains of darknesse, to be reserved unto further judgement. *Adam* for one sin was punished, in his own person, and in all his posterity: *Nadab* and *Ahiram* consumed, for once offering strange fire; and the sword never departed from *David*'s house, for one act of Adultery, and Murder. Now if any one sin, but once committed, deserve the whole wrath of God; how much more when often iterated. But there are some sins that do provoke more wrath then others do; whether against kingdoms, or particular men.

1 Joh. 3. 4.
The description of sin, what it is.

Gal. 3. 10.

1 Per. 2. 4.
Gen. 3. 13.
Levit. 10. 1, 2.

1 Sam. 12. 10.

Touching those sins that most provoke God to wrath, and hasten judgements: Among many, I will name eight; all which have long, and do still rage in this Kingdom. Idolatry. Prophaning the Lords Day. Pride. Oppression. Murther. Drunkenness. Whoredome. Lukewarmness in Religion.

Eight sins that hasten Judgements upon England.

First, for Idolatry: This is a grievous sin, immediately against the person of God: If a man sin against God, who shall intreat for him? This sin is com-

The first is idolatry.
1 Sam. 2. 25.

mitted, either when we worship a false God; or the true God, in a false manner: and is a denying of God to be God: Sets up something created, in the room of the Creatour; which is the greatest dishonour that can be to God, (being committed by any that have ever known God) and God is most tender, and jealous of his honour: he will not give his glory to any other; but will surely make that man, or that nation miserable, that thus dishonour him: He commanded his people Israel; If any man or woman did worship any other God, he should be stoned to death; if a whole city, it was to be destroyed: And when the two Tribes and half beyond Jordan, erected an Altar, (supposed by the other nine Tribes and half to be for Idolatry) they all with one consent took arms, to go against them: but being assured (by enquiry) that no such thing was intended, they desisted. But when all Israel fell to Idolatry (for it is a sin to which nature is very prone) and began to chuse new Gods; (that is, to mingle with the pure worship of God, the superstitious Ceremonies of the heathens) presently war was in their gates, and God gave them into the hands of spoilers that spoiled them; and into the hands of their enemies. See the same sin in Solomon; and the punishment of it in his son Rehoboam: Also in King Josiah, for this sin, God gave him into the hands of the King of Assyria, by a small and weak army. So Jeram, who had married with Ahab's daughter, who drew him, as Josephus relates, to execute divers mischiefs; and amongst the rest, to adore strange gods: God punished him, by the revolting of the Idumeans; and smote him with a grievous disease, of which he died; and after ward was not suffered to be lamented, nor buried in the sepulchre of the Kings. The examples of Gods high displeasure against this sin are many, both in Sacred and humane writings.

Secondly, The prophaning of the Lords day. This is also a sin, immediately against God: and is committed, either by the neglect of Spirituall Worship; or by doing any bodily works of our callings: Also by Sports, Pastimes, idle words, or vain thoughts, on that day. The man that gathered sticks, was by Gods command, stoned to death. Great blessings are promised to the keeping of that Day holy: And great Judgements threatned, if it be by any means prophaned. God threatneth that he would kindle a fire in the gates of Jerusalem, that should not be quenched. And for this sin, in the reign of Zedekiah, Jerusalem was destroyed; and the people carried captive into Babylon, till the land, for the space of threescore and ten years, lay waste, to keep her Sabbaths (for so long they were in captivity) of which sin and punishment, good Nehemiah puts the people in minde, after their return, when they began again to prophane the Sabbath day; saying, Did not our fathers thus? And, Did not our God therefore bring all this evil upon us, and upon this city?

Thirdly, Pride. This was one of the sins of wicked Sodom; that cryed to heaven for Judgement; It is a sin very hatefull to God, and not pleasing to men. In other sins men agree together in the sin; but one proud man hates another that is as proud as he: This sin ingageth God in war against men: God resisteth the proud: The Lord threatneth that he will destroy the house of the proud: Proud men are great enemies to a State. If a people in their affliction pray unto God, and are not heard; it is because of the pride of evil men.

God

God will marre the pride of *Judah*, and the great pride of *Jerusalem*: The Prophet tells us, That because the daughters of *Zion* were haughty, walked with outstretched necks, and wanton eyes, mincing as they go, &c. The Lord will smite them; and the men shall fall by the sword, and in the war. The pride of the women, shall be punished by the death of their husbands: *Israel* for her Pride shall fall, and *Judah* shall fall with her: And because *Hezekiah's* heart was lifted up with pride, therefore there was wrath upon *Judah* and *Jerusalem*.

Jer 13.9.

Isa. 3. 16, 17.

Hos 6. 4.

2 Chro. 32. 25.

Fourthly, Oppression. This is one of the crying sins that hasteneth Judgement, against a nation, or private men: *Ye shall not oppresse one another, but thou shalt fear thy God.* The fear of God and Oppression, are contraries: Where the fear of God is, there is no oppression; and where oppression is, there is no fear of God: These cannot dwell together in one heart, nor in one kingdom: This is a sin contrary to the nature of God, who is Mercy it self: Therefore he heareth the cry of Labourers, servants, and strangers, when their hire is kept back, and it entreteth into the ears of the Lord: If the cry of the lesse be so displeasing, much more of the greater: When the whole kingdom crieth, as the cry of the *Israelites* in *Egypt*: A people oppressed by authority, cries loud. This was in the dayes of *Solomon*, as well as Idolatry; and was as severely punished in his son *Rehoboam*: This is a sin as well against the Gospel as the Law; condemned by both: The Law commands to shew mercy and compassion; Oppresse none; But saith the Prophet, *They* (the Kings, Princes, and People) *hearkned not, they stopped their ears, that they should not hear, (this command) but made their hearts as an Adamant stone, &c.* Therefore came great wrath, from the Lord of hosts, and afterward when misery was on them, they cried, but God would not hear, because they would not hear, when the Prophet of God cried to them in his Name; but they were scattered with a whirlwind among all nations. The Scripture sets forth oppressours, by the names and nature of cruell beasts, Bulls, Bears, Wolves, Dogs, Kine of *Bushan*, &c. And the Prophet *Amos* tells them, That the Lord hath sworn by his holinesse, that he will take them away with hooks, and their posterity with fish-hooks; as such devouring beasts and fishes are taken, that bite and devour one another; The stronger devour the weaker, and greater eat up the lesse: So the Prophet *Jeremiah* complained, That among the people, there were wicked oppressing men; who set traps to catch men: Deceit was in their houses; by it they became great, and were waxen rich; Therefore the Lord will be avenged on such a nation as this.

The fourth sin

is Oppression.

Levit 25. 17.

Deut 24. 17.

Jer 5. 4.

Exod 22. 4.

Zech 7. 10.

11.

Amos 2. 4.

Jer 5. 26.

Ver 18. 19.

Fifthly, Murther. This is another crying sin: And this is committed, either by shedding innocent blood, or by withholding judgement from the shedders of blood: The blood that is shed cryeth loud against both these, and ascends into the ears of God: It is a sin against nature, forbidden long before the Law was given by *Moses*; and it was punished in the first age of the world: The voice of *Abel's* blood cried unto God from the earth: It is expressly commanded, That the blood shedder shall be delivered to the hands of the avenger of blood; the reason is given in Verse 10. That the guilt of innocent blood lie not upon the Land. If blood lie upon a nation, it leaves a stain that cannot be put out, except judgement be executed. The guilt of blood may lie long upon a nation,

The fifth sin

Murder.

Gen 9. 5, 6.

Gen 4. 11.

Deut 19. 12.

Josh 9. 15.

2 Sam. 21. 1.

1 Sam. 31. 1.

Deut. 32. 41.

Verse 43.

2 Kings 24. 4.

Phil. 2. 12.

2 Kings 21. 19.

2 Kings 9. 7.

The sixth sin
is Drunken-
ness.

Isa. 5. 22.

2 Cor. 6. 10.

Hos. 4. 11.

Prov. 23. 29.

Isa. 5. 11.

Verse 22.

Jael 1. 5.

Deut. 29. 19, 20.

Deut. 21. 20.

Isa. 5. 13, 14.

Neh. 1. 10.

Dan. 5.

2 Kings 20. 16.

The seventh
sin is Whore-
dom.

1 Cor. 6. 18.

Heb. 13. 4.

till men seem to forget it, but the Lord will not let it escape punishment: If the Magistrates of the Nation do not punish it, God will punish the Magistrate and the Nation too. *Saul* slew divers of the *Gibeonites* causlessly, contrary to the Covenant and Oath which *Joshua* and the Princes of *Israel* made with them. And long after, in the dayes of *David*, God sent a famine in the Land three years, for that sin: Till *David* executed Justice upon the sons of *Saul*, the *Gibeonites* were but slaves to *Saul* and all *Israel*; Yet see Gods Justice, *Sauls* sons (though of the Royall blood) they must die for it: God is no-respecter of persons: Where Judgement is not duly executed by man, God will do it with his own hand some other way, on whomsoever are guilty. Now if Great Britain be guilty of such blood, (as surely it is) then no marvell that God hath whet his glittering sword against us, and made his arrows drunk with blood, to avenge the bloods of the innocent, and to destroy the withholders of Justice; for, he will avenge the blood of his servants, and render vengeance to his adversaries. The Lord sent the *Caldes*, *Syrians*, *Moabites*, and the children of *Ammon*, against *Jehoiakim*, to avenge the blood that *Mannasseh* had shed in his dayes: Though God be patient, yet he is just; God in Scripture is said to make inquisition after blood; we see he did for the blood of *Naboth*, which *Ahab* by *Jezabel* had shed, and made the Dogs to lick the blood of *Ahab* in the same place, where they had licked the blood of *Naboth*; and of *Jezabel*, by the wall of *Jezreel*, and cut off the bloody house of *Ahab*, by the bloody sword of Justice.

Sixthly, Drunkenness. This sin is of a double provocation. First, it provokes God to wrath, as it is a transgression of his law; and is by the Apostle, excluded from the kingdom of heaven. Secondly, it provokes men to the breach of every Commandment of God, either to the act or guilt of all grosse sins; as Murder, Whoredom, Stealing, Lying, and Swearing, (a sin under which the Land mourneth) it takes away the heart from God, and inclines it to all wickedness: Wo is the portion of them that follow after strong drink; and to them that are strong to drink strong drink. The Prophet *Joel* awakes the drowsie Drunkards, and bids them weep and howl: But the Drunkard is of all men most fearless, till the Judgement be upon his head. The Drunkard blesteth himself in his sin, and sayes he shall have peace, though he adde Drunkenness to thirst: Therefore the Lord will not spare us, but his Wrath and Jealousie doth smite against us, at this day: God commanded that the father of a Drunkard should bring his son to the Elders, and stone him to death. The whole nation of the Jews, for this sin, was carried into captivity, and the Prophet (speaking of the destruction of *Ninewe*) saith, While they were drinking, as Drunkards, they shall be devoured as stubble, fully dry: *Belsazzars* kingdom was given from him while he was Drinking and Carousing before a thousand of his Lords: *Benbadad*, and thirty two other kings, his confederates, were all put to flight, while they were drinking drunk in their Pavilions.

Seventhy, Whoredom. This is a very grievous and an unnaturall sin; for by it a man sinneth against his own body: In all other sins of the second Table, a man sins against another; but by this a man sins against himself, and others too. This is a double sin, not actually committed, but by two; as *Zimri* and *Coxby*.

The whoremonger destroyeth two bodies, and two souls at once: Whoredom Prov. 6.31. is of two sorts; Adultery, and Fornication: Both are hateful to God, and God hath excluded both from him in heaven, and excludeth himself from them, upon the earth, by separating his servants from them, as the Prophet witnesseth; O (saith he) that I had a lodging place in the wilderness, that I might leave my people, and go from them, for they be all adulterers, &c. God is far from them, as a protectour, he will come neer to them in judgement, as he threatneth by the Prophet. *Josephus* saith, There is no greater filthinesse then the unlawfull mixture of our bodies. The adulterer and the adulteresse were both to be put to death by Gods command; but this sin reigns by custome, and is practised by authority in *England*, as was described by *Seneca*; What woman (saith he) so miserable or loathsome, that will content her self with one pair of adulterers; they are carried to one friend, and they dine with another; for every day they have one; and count the keeping of one Lemman good Wedlock. We read, that the least punishment that the *Egyptians* inflicted upon adulterers, was to cut off the nose of the woman, and the privy parts of the man. *Anthony*, Duke of *Venice*, caused his own son to die in prison, because he ravished a maid; and God by the Plague of Pestilence, sinote with death of the *Israelites* (for this sin) three and twenty thousand; and probably many thousands more had died, if Judgement had not been executed upon *Zimri* and *Cozbi*, which appeased Gods wrath: therefore no marvail that so many plagues have followed this kingdom: And now, the mercy-lesse plague of the Sword of wicked men; if but for this sin.

Eighthly, Lukewarmnesse in Religion. This is also a sin that God hates: When men are religious in profession, and irreligious in practise: When they allow it in the form, but deny it in power: When they hate to be zealous, and shaine to be prophane. This is a subtile deceiving sin, it stops the mouth of conscience, by doing something; and yet procures Gods wrath, because they do not all: They flatter themselves, as the Church of *Laodicea*, that they are rich and want nothing; when indeed, they are wretched, miserable, poor, blinde, and naked, &c. This was the destroying sin of that Church, *Thou art neither cold nor hot*, (saith the Spirit of God) *but because thou art neither cold, nor hot, I will spue thee out of my mouth*; The Spirit useth a comparison borrowed from a troubled stomack, that throweth out that which is loathsome to it.

Lukewarmnesse, is displeasing to God in divers respects: A Lukewarm man is an unconstant man; and that God hates: A Lukewarm Professor, will change his Religion with the times and State; be of what Religion the King and State is, (be it what it will) these are (as *Jam.* saith) like the waves of the sea, driven with the winds, to and fro; But God requires that we be zealously affected, and for that end Christ Jesus gave himself for us; therefore the Church of *Laodicea* is commanded to be zealous, and to repent of her Lukewarmnesse.

Again, Lukewarm men are further from heaven then such as are openly prophane; the prophane grosse sinner is more liable to pricks and checks of conscience, when the other rests with confidence upon the outside forms of Religion, and thinks he hath done well, and all, if he abstain from grosse sins of commission; but regards not the sins of omission: These men cry as the *Jews*,

- Jer. 7. 4. *The Temple of the Lord, the Temple of the Lord; and like those notorious hypocrites, against whom Christ denounceth war; They pay Tythe, Mint, Annise, and Cammin; but omit Justice, Righteousnesse, Mercy and Faith: Hence it is that they deride purity, and cast reproaches upon men zealous for purity; giving them names of Puritans, Precisians, and the new-come Name of Round-head; a name invented by the devil, and used onely by his children: Those that called Christ Beelzebub, were not of the scum of the Jews, but great Doctors (Bishops fellows) yet those Christ saith were of their father the devil: If those called the Master by such names, no marvell then if these, in these last times (when we know such must be) do call them of his household as bad; but he that despiseth them that are Christs, despise Christ himself.*
- Math. 12. 24. *And which is most fearfull; Lukewarmnesse brings upon men stupidity in judgement; When they knew God, they glorified him not as God, therefore they became vain in their imaginations, and their foolish heart was darkned; They plead for Popery, and seek to reconcile Protestants Religion with Popery; as the Israelites did the worship of God with Baul, which is Idolatry and Heathenish: What fellowship (saith the Apostle) hath righteousness with unrighteousnesse? What concord hath Christ with Belial? What reconciliation can be between true Protestant Religion and Popery, which is Idolatry. The true worshippers of God worship him in Spirit and Truth: God seeketh such to worship him, and such will stand fast in one spirit, with one minde strive together for the Gospel of Christ, and earnestly contend for the Faith that was once given to the Saints. This is not the least of Englands sins, that hasteneth Judgements, and for which we are now fearefully afflicted: And probable it was, the sin for which our neighbour Churches and kingdom of Germany is laid desolate, who were a people generally formall, without the power of holinesse.*
- Luke 3. 22. *But every sin is aggravated, and provokes more, either by the persons that sin, or the circumstances in sinning.*
- Math. 10. 15. *First, it is aggravated by the persons: The sins of the godly, that profess themselves to be Gods servants and wear his livery &c. do provoke God more then the sins of the multitude of wicked men: First, because such men are entered into speciall Covenant with God; and bound to deny ungodlinesse and worldly lusts, to live sober, righteous, and godly lives: for to this end hath the grace of God which bringeth salvation, appeared unto all men; unto you first (saith the Apostle) God having raised up his Son Jesus, sent him to blesse you, in turning every one of you from his wickednesse.*
- Luke 10. 16. *Likewise the sins of Magistrates: Those whose place, and authority, is to punish sin, who bear a stamp of the Image of God, and are intituled by his Name: I have said ye are Gods, their actions should be holy, as their name is honourable: Be ye holy in all manner of conversation; they ought to be patterns and examples of holinesse and justice: Their lives and actions are exemplary.*
- Lukewarmnesse brings stupidity in judgement. Rom. 1. 21. *If a Ruler (saith Solomon) be given to lies, all his servants are wicked. M. Antonius (as Pliny reports) by excess in drinking, drew all Asia to imitate him in drunkennesse. Seneca saith, One evill example in such men, causeth much mischief. And Josephus saith, That inferiours, seeing the evill actions of their superiours, will quickly follow their vices, as if they were professed vertues. It is the same in Ministers, whose office and place is to reprove sin, admonish sinners,*
- 1 Kings 18. 21. *Persons and circumstances aggravate sin.*
- 1 Cor. 6. 14. *Persons and circumstances aggravate sin.*
- John 4. 23. *Persons and circumstances aggravate sin.*
- Ephes. 1. 17. *Persons and circumstances aggravate sin.*
- Jude 3. *Persons and circumstances aggravate sin.*
- Acts 3. 25. *Persons and circumstances aggravate sin.*
- Tit. 1. 11, 12. *Persons and circumstances aggravate sin.*
- Acts 3. 26. *Persons and circumstances aggravate sin.*
- Rom. 13. 4. *Persons and circumstances aggravate sin.*
- Psal. 82. 6. *Persons and circumstances aggravate sin.*
- 1 Pet. 1. 15. *Persons and circumstances aggravate sin.*
- Pro. 29. 12. *Persons and circumstances aggravate sin.*
- Plutarch in the life of Antonius. *Persons and circumstances aggravate sin.*
- Seneca in Ep. 7. *Persons and circumstances aggravate sin.*
- Josephus 1. 8. c. 3. *Persons and circumstances aggravate sin.*

sinners, and cast them out (that are obstinate) from the Congregation of the godly: They should be lights to the people, to leade and guide them in holy conversation; *ye are the light of the world*: But the loose lives of Ministers encourage men in sin, more then their Doctrine prevail to good life. To teach by Precept (saith *Seneca*) is long and tedious, but examples are short, and effectually to teach evill: Therefore the sins of such men are more displeasing to God, and provoke him more to wrath then the whole world, who lie in wickednesse.

First, Because all such men sin against greater means, greater mercies, more light, more knowledge, &c. Where much is given, much is required: To whom a man committeth much, of him he will ask more. He that knows his masters will, and prepares not to do it, shall be beaten with many stripes. Their sins hasten Judgements, as their prayers prevent Judgements: Therefore when Judgements come upon a Nation, it beginneth with them: *Begin* (saith the Lord) *at my Sanctuary*: Judgement must begin at the House of God.

Secondly, The sins of the godly do most dishonour God; cause the Name of God to be blasphemed, and the way of godlinesse to be evill spoken of: The Name of God, (saith the Apostle) is blasphemed among the Gentiles through you. Hence it was that Gods anger was great at Davids sin; thou hast given great occasion to the enemies of God to blaspheme.

Thirdly, by their sins the Spirit of God is grieved, the hearts of the godly are made sorrowfull; and the hands of the wicked are strengthened. I have seen in the Prophets of Jerusalem an horrible thing; they strengthen the hands of evill doers, that none return from his wickednesse.

Fourthly, The godly are of Gods own family; he hath continuall eye upon them, and therefore chastiseth them first of all other; you have I known of all the families of the earth, therefore I will punish you for all your iniquities; he doth chastise them here; but usually deferreth the judgements of the wicked, reserving them to the great day of wrath: Yet alwayes when by the sins of the godly he is provoked to bring a generall calamity upon a Kingdom, and makes the wicked his instruments as usually; even then in the end, the wicked shall bear the greatnesse of his wrath: God will deliver his own, in his own time, out of all their misery, and will reward their short affliction with everlasting felicity, leaving the wicked to utter destruction: thus much of the persons.

As by persons, so by circumstances, sin is aggravated; as when sin is committed openly, with contempt of God and Law, and not punished; this was *Elie* sons sin, their open contempt made the people abhor the Offerings of the Lord, therefore the Text saith, *Their sin was very great before the Lord*.

So to sin with deliberation, in cold blood, as we use to say, against checks of conscience, not by sudden passion, or violent temptations: In this the sin of David was aggravated; in the case of *Uriah*: So to yeeld to sin upon every small temptation, to sin for a trifle; *Shall a man transgresse for a piece of bread?* Or to sin presumptuously, in abuse of mercy, take liberty to sin, because God is mercifull: Or to make Religion a cloke to cover sin, to seem religious, to deceive, and cozen; it makes the sin greater, then to profess to be such a man, and to own the sin: So to betray men, or Towns, under pretence of friendship, as *Joab* slew *Abner*, and shed blood in a time of peace, and under pretence

2 Tim. 3. 16.

1 Cor. 5. 5.

2 Tim. 4. 12.

1 Pet. 5. 3.

Matth. 5. 14.

1 Joh. 5. 19.

Sins of the god-

ly provoke

more wrath

then others.

Luk. 12. 48.

Verse 47.

Ezek. 9. 6.

1 Pet. 4. 17.

Esay 42. 5.

Ezek. 36. 20.

Rom. 2. 24.

1 Sam. 12. 14.

Ephes. 4. 30.

Psal. 119. 158.

Jer. 23. 14.

Amos. 4. 3.

1 Pet. 4. 18.

Esay 51. 17.

Jer. 25. 28, 29.

Psal. 34. 17.

Rom. 8. 18.

Psal. 11. 6.

Psal. 75. 8.

Circumstances

aggravate sin, &c.

provoke more

wrath.

1 Sam. 2. 17.

1 Sam. 11. 12.

13.

Prov. 26. 21.

Rom. 6. 1.

Psal. 58. 16.

2 Sam. 3. 27.

1 Kings 2. 9.

Prov. 29. 1.

tence of love: In a word, when men will offer injury to a good man for goodnesse sake, as *Cain* and *Judas*, in despite of holinesse: And truly these circumstances aggravate the sins of this very time, and will be a means to hasten destruction upon such wicked men, and to bring deliverance to them that fear God; those that strongly oppose the Parliament, and hate Reformation, notwithstanding they have had many exhortations, and sharp reproofs.

1 Thes. 2. 16.

Deut. 28. 25.

2 Cor. 36. 16.

And so the time when sin is committed is an aggravation of wrath: As to be drunk on the Lords Day, a Fast day, &c. is more sinfull then upon another day; and to sin at such a time, when Gods Judgements are upon us; while God is whipping us for sin, then to sin, makes the same out of measure sinfull; and provokes to wrath till there be no remedy.

Rom. 2. 8.

Rev. 2. 23.

Wisd. 11. 16.

Judg. 1. 7.

Now seeing all afflictions are from God, for sin, and that some sins provoke more then other; and those sins are aggravated by the persons and circumstances; and that those sins most provoking, are the common raging sins of *Great Britain*, aggravated by persons and circumstances; Let us consider (in the next place) whether God have not justly suited his Judgements answerable to our sins; *Wherewith a man sinneth, therewith he shall be punished*: *Adonibezek*, when his thumbs and great toes were cut off, confessed God had justly requited him, as he had done to others. God usually fits his Judgements answerable to sin, whether private men or Kingdoms: *Elyes* sons sinned by riot, and profaned the Priesthood; they were sons of *Belial*, and for the abusing the Priests Office, they were for ever cast off from the Priesthood; for their riot and excesses, punished by want, *shall crouch to one of the Priests for a piece of silver and a morsell of bread*. *Dauids* sin of adultery and murder, was punished in the same kinde: The Levites Concubine lived in adultery, and died by adultery: The Prophet *David* prophetically saith of *Judas* (and so of all other) *as he loved cursing, so let it come unto him; and as he delighted not in blessing, so let it be far from him*.

2 Sam. 3. 36.

2 Sam. 12. 10.

24.

Judg. 13. 25.

Psal. 109. 17.

Our present
miseries are an-
swerable to our
sins.

Jer. 8. 19.

Jer. 5. 19.

And thus do our present miseries justly answer to our sins. First, To instance in Idolatry our great sin; consider while it was but a little winked at, and Idolatrous Papists suffered amongst us, God made them to be thorns in our eyes, and goads in our sides, ever plotting treasons against us, yet we have harboured them, and hankered after their Idolatry; therefore just, that God should make them the instruments and actors of our misery; and were but just to deliver us up into their hands, that as we have by them dishonoured God, we might serve them, and be dishonoured by them; God gave them into our hands in the year 1605. as a people appointed to slaughter or banishment; not onely for their Idolatry, but for their bloodie Treason: But contrary, we have cherished them, made Leagues and Matches with them; and mixed more of their Idolatry with the pure worship of God, then ever before, to the dishonour of God; therefore they dishonour and ruine us. When *Ahab* spared a people appointed to slaughter, God told him, His life, and the lives of his people should go for theirs; and it was so: And is, in part, already made good upon us; and is but the same that is threatned; *That if the people make graven Images, and do evil in Gods sight, he would scatter them among the nations*: When *Israel* served other gods of the nations, God made the people of the nations rule over them.

Deut. 6. 25, 26.

Secondly,

Secondly, for prophaning the Lords Day: God hath shewed his displeasure continually, by many particular Judgements (as some writers observe) the fall upon the Beargarden on that day, is remarkable; *January 13. 1683.* where were slain and hurt many prophane Sporters: Wee have had many warning Pieces of Gods displeasure, now we have Volies of Musket, and murdering Canon, the execution of Gods wrath; As we have slighted holy Ministers, so are they justly driven from us, into corners, we have gadded from place to place, after vaine sports and recreation on that day, to (Court Maskes and Playes &) all inventions either of profits or pleasure, to Gods dishonor: in prophaning the day of holy rest, therefore it is just, that the Land be layd wast, left without men or cattle to till it: That whiles it keepes such unhappy rest, the people are driven to as unhappy wandering, and heare no word behind them to tell them the way; That blessed day of Peace is become a bloody day of Battle and Slaughter; our Churches for holy Assemblies, are become either receptacles of wicked seditious men, or prisons of durance and misery to the godly; and most justly, for the irreverent contempt of the use of Churches, by erroneous *Anabaptists*, (suffered amongst us) who esteem Churches no more necessary for prayer then a Hogsty; and say, Christ may be better worshiped in Woods then in Churches: Thus as we have all wandred from duty by disorder, and sin, God will drive us into order by punishments; As we have erred from the way of mercy, God will reduce us by way of Justice, as is threatned; *I Will do to them after their Wayes, and according to their desires I Will Judge them.*

Thirdly, for our pride rais'd up to the height of swelling ambition and disdainfull carriage, in all apish behaviour, imitating all Nations, in fashions and sins; God is now by the sword, justly pulling it, & us down to the lowest humiliation or misery; Gods blessings in plenty, and peace made us fatt and wanton, and we have like *Isurum* kicked against God; glorying in our abundance, in all profuseness, and expence, upon vanity, in Buildings, Furniture, Ornaments, Plate, Jewels, Apparrell, Feastings, &c. every one above his degree, to the dishonour of God. Now God by answerable judgements afflicts the Nation, and meets with this very sin in every one of us, to punish us, and spoyle our pride: Our eyes see our stately buildings demollished, the Monuments of our Ancestours, in which we gloryed are spoyled before our faces; our Plate, Jewells, Money, costly Furniture, and apparrell, taken away by force, God hath stirr'd malignity from the pride of our spirits, to kindle a fire of contention, to consume and destroy one another, like those bloody seditious *Jewes*, who would have killed their Captain, because they might not kill one another: He that destroyes to day, is himselfe destroyed to morrow; pride and excesse (saith *Plato*) is the destruction of Kingdomes. Pride is like a wild man, whose hand is against every man, and every mans hand, against him. It is the son of the Bond-woman, envious at his brother, and by it we find as judicious. *Seneca* saith, there is but a moment of time between Royalty and Captivity; take notice of it, for God justly meets with this sin, and makes pride the punishment of pride; we have by pride fought against God, and God by proud men fighteth against us; and will assuredly (before he sheath his sword) destroy our pride,

Prophaning
the Lords day.

See stubb in
Anatomy of
abuse

Esay. 30. 21.

Vid. D. Wil-
lit in Levit. 26
Conf. 3.

Ezek. 7. 17.

Pride is just-
ly punished.

Deut. 32. 15.

See *Folop* in
war *Jews*. lib.
3. Chap. 14.

Gen. 16. 12.

Seneca in
Tranq. cap. 11

or

Ier. 13. 9.

Oppression
justly punish'd

or us: As God made the rich and the poore of one mould: So he is by these judgements bringing them into one condition: as is threatned, *I will marre the pride of Israel, and the great pride of Ierusalem.*

Fourthly, Oppression; we know this sin hath cryed long for judgement; the cry hath been loud against this Nation, and is now answered: As the sinne hath been generall, so the punishment is generall; all feel it, from the King to the Plough-man. *Naboths Vineyard* hath been taken by force, and fraud by the one, the covering of the poor by the other, and the Law that should relieve the oppressed, was tyed up by money; Law it selfe was but a Cypher and so nothing; if more, it was but a figure, and so any thing; our Judges were made on purpose to do unjustly, and unmade for doing justice: They (as all Officers of Judicatory) bought their places deer, and sold their attendance deerer: They bought oppression by grosse, & sold it out by retail, as their brethren the Patentee; and so grownd the face of the very poor. Now God by his judgements payeth us in our own coyn; observe how the monyes received by oppression are spent in oppression; and by that which men payed against Law, they are oppressed, to destroy Law; those that gave monies to oppress, are themselves oppressed; the Oppressor is oppressed, the Spoyler is by spoiling spoyled: The just oppressing sword of Gods wrath, (for unjust oppression) is now in the Land, and oppresseth all; They that made the Law uselesse, that they might destroy others, have no Law to secure themselves from ruine; We must needs acknowledge that *the Lord is righteous in all his wayes, and holy in all his workes*, and I will with confidence beleve, that when God will in pittie sheath his sword, that law which wicked men seek to destroy, shal, by the ministration of Justice, cut them off for their oppression and murder; God will plead his peoples Cause, and will spoyle the soule of the Spoyler; And in the end make his restored people *to rule over their Oppressors*; as hee hath promised.

Psal. 145. 17.

Prov. 22. 23.

Ier. 51. 48.

Nay 14. 20.

Murder is just
ly punished.The blood of
Queen Maryes
dayes cry.

Fiftly, the Sin of Murder, we know is the sin of Brittain; The blood unrevenge, hath cryed to Heaven a long time, and now God sheddeth the Kingdoms blood by cruell murderers, because by foolish pity, the blood of them that wickedly shed blood, was not shed; God punisheth the impunity of murder by murder. As *Jacobs* sons stain'd the coate of their brother *Joseph* with the blood of Kids, so Brittain's sonnes (unnaturall brethren) stain the garment of the earth with the blood of men, in every place; God is provoked to use the sword of wicked men, to punish these guilty Kingdomes: The sin is made the punishment of the sin, and the punishment will turne to sin upon the heads of the Punishers: *Absolams* sinne of Rebellion, and defiling his fathers bed, was the punishment of *Dauids* sin, yet it was not lesse then sinne in him. The blood of *Queen Maryes* dayes is now required, which we have not lamented, and therefore hath since then cryed against us; The blood of *Queen Elizabeths* time is not forgiven, though some of those blood-shedders were by Gods hand cut off shortly after, who were guilty for the blood of guiltlesse *Essex*; and at their end some of them acknowledged Gods hand justly was upon them.

Other bloods of latter times, are fallen in with the complaint of the Marian blood

bloud, and now must be avenged together: The bloud of Germany puts in an Indictment against us, for our neutrality, the bloud of France pleads accusations of treachery, the bloud of all the three Kingdoms joyn in one complaint, for impunity and treachery; Some spilt in wrath, others by conspiracy and false accusations, some by poyson and other secret plots, and some by causelesse Imprisonment, &c. The blouds of all thus shed complain with one voice, that Justice hath been stopped, corrupted, and prevented. The Avengers of bloud, roughly dealt with, beaten, accused, and wholly suppressed: false evidences hath been admitted, and true Testimony cast out: The bloud of the poore is heard cry in Gods eares, as well as the bloud of the rich; the bloud of Princes and people cry, and God is come down, to see if it be according to the cry, and will not respect the persons of men: *He is come to judge the earth, and will do right to all men: And now the bloody and deceitfull men shall not live out their dayes:* This is the day of the God of Hosts, the day of vengeance, in which he will be avenged on all his enemies. He now makes inquisition for bloud and will spare none when he hath used the rod to correct his people, he will cast it into the fire to be burnt.

The blood of
later times in
the three king-
doms cry

Psa. 58. 11.
Gen. 18. 25.

Psal. 55. 23.
Jer. 26. 10.
Eccle. 8. 12.

Sixty, Drunkenness: the English mother sin, and master destroyer of souls, The cause of Gods displeasure upon particular men, and the whole Kingdom, as have formerly been observed by many: among other judgements upon the grain, (Barly) severall times smitten by drought and wet, lesser judgements are warnings, and threaten greater, if the cause remain; but the sin remaines, and still raigns, and is at this day threatned with greater judgements, just answering to the sin: Famine is the companion of War, and is now entering into the Land, hastned forward by an Army of Spoylers, worse then the Locusts of Egypt, to devour and eat up the fruits of the Land, as is threatned for this sinne: *Weepe and howle ye drinkers of wine, the field is wasted, the Land mourneth, for the Corne is dryed up, the abuse of Plenty must be punished with Want.*

Drunkenness
is justly puni-
shed, and yet
more is threat-
ned.

Exod. 10. 12.
Joel. 1. 5. 10.

Seventhy, Whoredom; a common sin of these Kingdomes: secretly committed, and openly known, but not punished; if punished, it is the poverty of the whoremonger, not the sin; The Noble (so by Title) have a tolleration by their greatnesse, the rest by their money: a sin punishable by Gods Law with death, yet suffered by men to escape without correction; It hath contracted a double guilt upon the Land, the guilt of the sinne and the guilt of Impunity; God sent the plague of pestilence among the people of Israell for this sinne, and for it he hath sent severall plagues amongst us, and smitten many thousands by death; but no Phinehas hath stood up to execute judgement: Adulterous marriages have been suffered and connived at, and strange marriages with strange Nations, and strange religions, and strange rebellious broods have followed, and (likely) are crept into some of our greatest Families, who usurp the names and inherit the Lands of those that never got them, The old world was condemned for this, the sonnes of God took them wives of the daughters of men, of all that they would choose, and there were Giants in the earth; They made strange marriages such as we in England; as that between Lord Mount-

Whoredom is
most justly pu-
nished.

1. Cor. 10. 8

Numb. 25. 7.

Strange and
Adulterous
Marriages, are
like to be some
cause of our
present misery.

Joy and Lady Rich, that between Lord *Car* and Countesse of *Essex*: also secret
 whisperings of unnaturall Sodamy, never questioned: The sins conniv'd at in
 this Nation, are such as *Abimelech* durst not commit, nor suffer, although he
 were a man subject to behold beauty with desire: What absurdity were it to
 believe that the Off-springs of such kind of Matches and Broods, have produ-
 ced a generation, to punish the Kingdom for this sin of Whoordom? and that
 God should make them Instruments and Actors to aggravate our misery at this
 day, who set themselves to do mischief, and are mocking *Ismaels*, haters of the
 children of promise: as unnaturall as *Abolon*, who abused his fathers bed, and
 as *Ammon* who defiled his halfe Sister: We see in nature that the creatures that
 generate by couples, are tender of the good and preservation one of the other:
 the young own the Male, and the Male take care of them; whereas among those
 that generate promiscuously, the Male never careth for the young: or the yong
 never own him: But we worse, and more unnaturall then the brutt beast, seek
 to ruine one another, the father the son, the son the father, &c. Surely Gods
 hand is plainly seene in the miseries now upon us, answerable to this sin of
 Whoordom, besides the former warnings we have had by lesser judgements
 That is not the least that God hath a long time been silent, which presaged great
 wrath, as he said of *Israel*: *I will not visit your daughters when they commit*
Whoordom, nor your Spouses when they commit adultery: Impunity betokeneth
 destruction, and now the dayes of visitation are come, these are the dayes of re-
 compence, and *England* will know it; and acknowledge it is justly punished.
 Rightly Lukewarmnesse in Religion: *England* above all Nations is guilty
 of this sin, never people enjoyed so glorious means of knowledge, nor never
 had any people more encouragement to be zealous for God, then *England*; yet
England, blind, naked, poor, miserable. *England* is grossly ignorant, or carelessly
 formale: How shall God but spue thee out of his mouth, for thy Lukewarm-
 nesse, that art neither hot nor cold: for this sin the wrath of God is gone out a-
 gainst us: we have revolted from him; We have pleaded for Popery, as *Israel*
 for *Baal*: we have swarved from the Covenant of our God, and are not zea-
 lous for his Truth, nor will not contend for the faith once given to the Saints.
 And therefore, because when wee knew God, we glorified him not as God.
 Therefore God hath given up our Lukewarme Centry in every County, (with
 their Followers) to vile affection and a reprobate minde, to be deluded and
 beleeye a Lie, that while they professe to defend the Protestant Religion, they
 lose their lives in the offensive War against it: It is a strange mystery, that Pa-
 pists should Jeopard their lives to defend that they most hate: but such is the
 mystery of iniquity that now worketh: with the deceivableness of unrighte-
 ousnesse in our Lukewarm (though Learned) Centry: God hath for this sin gi-
 ven them up to a reprobate mind, filled with all unrighteousnesse, fornication,
 wickednesse, covetousnesse, maliciousnesse, envy, murdering, debate, decei-
 malignity, haters of God, &c. to their own ruine, and their lasting infamy, to
 Posteritie to come: consider it, Oh ye Inhabitants of great Brittain, for Gods
 hand is heavy at this day for this sin, repent therefore and be zealous, or God
 will spue us out of his mouth, and seperate us from the Congregations of his
 people

Gen. 20. 7.

Gen. 21. 9.

2. Sam. 16. 22

2. Sam. 13. 14.

Hosea. 4. 14.

Hosea. 9. 7

Lukewarme a
great sinne and
justly punish'd

Rev. 3. 16.

Rom. 1. 12. &c.

2. Thes. 2. 7.

Verse 10.

Rom 1. 29. 30.

people: if for his own name sake he will preserve his Church, yet he will dispeople the Land, if we be not zealous in time. Thus much of the second cause, and of particular sins.

The third thing to be considered is, the instrumentall cause of great Britains misery, and that is either inward or outward.

The inward Instrumentall cause is the Devill, working upon mens corrupt nature, and drawing them to sin: The Devill is the efficient cause of sin, but the instrumentall cause of punishment. He casts into mens hearts the seeds of all sins, and sin (as is before shewed) brings all misery: Why hath Satan filled thy heart (saith *Peter* to *Annianus*) Satan fills the heart with sin, either by suggesting thoughts into the heart, or bringing objects to the eye or eare: By thoughts hee brought *David* to number the people, and so brought misery: hence it is that the Apostle bids, that we give not place to the Devill, that is, to evil thoughts: By objects to the eye, he brought *David* to commit adultery, and so brought misery: By objects to the eare he tempted *Eve*, by the voice of the Serpent, and by the report of the Spies drew the people to murmur in the Wilderness, and so brought misery: the Devill hath no power over the will of any man to compell him to sin, his power is onely by such delusions to blind the mind, and darken the understanding: and his power is great by these meanes upon them that believe not the Gospell of Christ: hence it is that hee is called the God of this World, and a Spirit that worketh in the children of disobedience.

The Devill is the father of all Sedition: the originall of Envy and all contention: he is the tempter to all wickednesse: first he set man at variance with his maker, and so all the creatures one against another, & for this cause God hath put an everlasting enmity between him and the seed of the woman, and the same enmity is between wicked men and the godly: By the seed of the woman is meant Christ and his children, therefore in Scripture those that are of Christ are called the Children of God, and all wicked men they are called the children of the Devill, and his works they do: Wicked men are the Devills soldiers to make War against the Children of God, against all the seed of the woman, who keepe the Commandements of God, and have the Testimony of Jesus Christ.

So then the outward cause is wicked men, the seed of that old serpent the Devill: These are naturally stirred up to envy, and hatred against the godly: they hate purity and holinesse, as that which is contrary to their very being, there is a direct Antipathy between their practise and holinesse, as contrary as darknesse is to light: They are therefore called the children of darknesse, and the godly Children of light: then what agreement between light and darknesse, between God and *Belial*? These are the Devills instruments that at this day warre against us and cause our misery: some act by violence, some act by counsell, all are doing, and will do till God take them off: some are like *Achitophel*, when he counselled *Abdon* to lye with his fathers Concubines: some like the counsellors of *Rehoboam*, set the King against his people, some like the *Ziphims*, to flatter with *Saul*, they make complaints, and use treachery against

Satan is the efficient cause of sin, and the instrumentall cause in punishment.

A. 2. 5. 3.

1. Chr. 21. 1.

Eph. 4. 27.

2. Sam. 11. 2.

Gen. 3. 4.

Num. 13. 25.

2. Cor. 4. 4.

Eph. 2. 2.

Gal. 5. 20.

James 3. 15.

Gen. 3. 15.

1. Joh. 1. 12.

Iohn 8. 44.

Rev. 12. 17.

The outward cause of our misery is wicked men.

Eph. 5. 8.

1. Th. 5. 5.

2. Cor. 6. 16.

2. Sam. 1. 62.

1. King. 12. 20.

1. Sam. 26. 32.

IRMO-

1. King. 13. 18 innocent *David*: some by wicked actions: as the Prophet told *Abab*, that he troubled Israel by forsaking the Commandements of God. Thus *Arhalia* the Queen, daughter to idolatrous *Abab*, she insinuated into *Joram* the King, and taught him to do many mischiefs among the rest, to adore strange gods, and afterward she her selfe slew all the seed Royall: We see the words of *Solomon* verified, the things that hath been, is that which shall be, and we see no new thing under the sun: *We cannot say this is new &c.* Besides all this, the Devill hath other instruments to make Gods people miserable, by robbing, spoiling, killing, &c. Thus the Sabeans and Caldeans were his instruments to afflict *Job*: so soon as he had obtained Commission to afflict, he presently hath his instruments to act it, the Devill worketh in them at his will: so he hath the winds, and the waters, the ayr, fire, &c. which he can use for his instruments to afflict.

Now that it may clearly appear, who they bee that are the instruments of Britains misery: I will divide them into seven sorts, when devided they may be easily known.

Seven sort of First a woman, (it is pittie, it is so: but it is true, and truth must not be concealed in these times) 2ly. Iesuits, 3. Bishops, 4. Ambitious Lords, (or men ambitious of Lordships) 5. flattering *Ziba's*, (declining Lords, or rising Clergy) 6. Athiests, men (of any religion) of no religion, 7. Delinquents of all sorts and degrees: These are instruments of Satan, and principall workers for themselves to accomplish their own ends, as we shall shew afterward.

Their way & means to work Now the means by which these instruments do work, is by a mystery, the mystery of iniquity; that is by the subtilty of Antichrist (carried on by the power of Satan) with power and wonders, under false pretences, lying Pollicies, and strong delusions; so that if it were possible they shall deceive the *very elect*, for

2. Thel: 2. 10. 11. so our Saviour Christ saith of them: But none are deceived but unbelievers, such as receive not the love of the truth, that they might be saved, (as the Apostle describes them.) Now the principall instruments in this worke, (next to Satan himselfe) are the Iesuits and Romish Priests, Satan is a lying spirit in the mouth of all these, as he was in the mouth of *Ababs* 400. court Prophets, to perswade *Abab* to go up to *Ramah Gilead* to Battle; These are they that have corrupted the Clergy of England, Ireland, & Scotland, and seduced them as the lying Prophet of *Bethel* did the good Prophet of the Lord, to destroy him; And these like Locusts have over spread great Brittain for the space of 18. or 20. yeers, in the habit of Gentlemen: (wolves in sheeps cloathing) some in habit of Schollers, their receptacles have been the Papists houses of note in every country, and by those Papists they have been brought into acquaintance with the most of the Gentry of the Kingdome, and covertly they have cast poyson into their soules, still in all that they have done or said they seem to be Protestants, but commend the Bishops care in suppressing sects and schismes, and factious spirits, crying out bitterly against the Puritan, and through them glance at the Protestant Religion, urging the benefit of outward conformity, to the then new Cannons, Innovations, and Popish superstitions, and how easie a thing it were by such meanes to reconcile the Church of Rome, to the Protestant Churches: And since this Parliament began, they have been the poyson of our Gentry, by the help of Arminian

1. Kings 12, 6 & vers: 22. 1. King. 11. 18

Iesuits have been longplotting & working this mischief.

nian and Popish Clergy, to seduce our Gentry to take armes to destroy themselves, partly under pretence of order, and partly under pretence of vindicating the Kings Rights, (which none were about to prejudice) and withall affirming, what power and assistance the King had, so that if they shewed not themselves in this Cause for the King, His Majesty would take speciall notice of them, as ill-affected towards his welfare: By these and the like subtilties, they have seduced some well-meaning men.

Iesuits and Priests have tainted the gentry.

These are the Plotters of all this mischief, the Incensors of His Majesty against his Parliament, and people; the accusers of good men, and abusers of truth, have caused them as *Zedekiah* did *Michaiab*, to be fed with bread of affliction, and water of affliction; yea these have breathed vennome into the bosome of our selected Assemblies (our supposed just men) chosen by their Countreies, and trusted with our estates, and liberties; so that some of these are perfidious to God and men, and joynt instruments of our misery, revolters from law, and justice, prophound to make slaughter, as the Prophet speakes, they themselves are the shedders of innocent blood, that they might become Masters of their estates and possessions.

1. King. 22. 24. 26.

In a word, these seducers, dreaming Prophets, that speake lyes in prophesie, come in the name of God, yet God hath not sent them; they prophesie for gain, like *Balam*, and erre through wine and strong drinke; these have seduced all, and caused both King and people to erre: Through these Pipes the Devill conveyes the poyson of Popery into the souls of men, drawing them that are unstable, to be actors of their own, and the Kingdomes ruine: Some have under pretence of duty to Kings, ushered men from their duty to God, having put away faith and good conscience, like *Hymeneus* and *Alexander*, for the reward of fading honor, and brittle estate, as they themselves have found.

Ier. 23. 32.
Esay 28. 7.
Corrupt Ministers are the Conduit pipe through which the Devil conveys poyson of Error into mens souls.
1. Tim. 1. 19. 20.

By great promises of preferment, the foreleaders of these traiterous Broods, drew men to side with them in the preparation for the massacring warre, that should have followed upon their blowing up of the Parliament House by gunpowder; by which they thought to destroy the Parliament, Religion, Lawes, Records, the King, and all of the bloud Royall, and Protestant Lords, at one blow: No Age, Nation, or People, yeelding an example of the like cruelty, as was then declared by our State, Lords spirituall and temporall, who affirm'd and published to the world, that the Religion of Papists, is Rebellion, their faith faction, and their practise murdering of bodies and soules; yet these Monsters of cruelty, are now assisted by our Princes, Nobles, and Gentry, to effect by the sword, what they could not do by treason, only our Princes, Nobles, and King Himselfe may, (it is possible) escape with their own lives this way, which had been lost in that hellish plot; But let His Majesty beware, and the rest that are not resolved to be Papist, for these bloudy Iesuits, Romes Priests, and hells devills, may, and do kill any Kings, that are Protestants, (their Religion allowes it) yea if they be Kings that do but favour Protestants; why else did they murder *Henry* the third, and *Henry* the fourth of France: they bite with their teeth and cry peace, but he that putteth not into their mouths, they prepare warre against him, they draw the Princes to evill as they in *Juda*, of which the Prophet

See the Book appointed for the Thanksgiving on Nov. 5 but if this last Impression be compared with the first, you shall find the Archbishop has minc'd the words.
Mica. 3. 5.

phoe

Isay. 1. 23. phet complains, *Thy Princes are rebellions, and companions of thieves*; They
Mica. 2. 2. cover fields, and take them by force; they oppress a man and his heritage.

But God sees all, and he is judge of the Earth, and of all Men; and that
Isay. 3. 14. God will enter into judgement with them that are Theeves, and companions
of Theeves; and will defend his truth, and his peoples right, against all op-
pressors, for God is no respecter of persons, he will do it against the Ancients
Hosca 5. 1. of the people, and Princes thereof; *Hear ye, O Priests, and hearken, ye house of
Israel, for judgement is towards you, &c.*

The matter and form of *Great Britains misery*, namely, that out of which it
is, and that by which it is & what it is, are; Oppressions, Ambitious desires, Al-
teration of Religion, Destruction of Laws, Multitudes of Opinions, Sects,
Schismes, Jealousies, &c.

The matter &
forme of our
misery.

Gal 5. 1.

The Subject oppressed by Illegall Taxes, Loans, Mulcts, &c. The weaker
trodden down, and spoiled by the mighty; Laws awed by greatnesse, made
snare to catch men, Wolves made Shepherds, to fleece the flock, and feed
themselves; Bishops by unconscionable Edict, binde the consciences of men,
which *Christ hath made free*; The purity of Religion contemned, Errors and
Heresies maintained, Popery countenanced, and Idolatry set up, Synods de-
serted, and Parliaments annihilated; Godly men imprisoned, dismembred,
banished, &c. against the justice of Law, under an established just Law, used
by the handlers of it, either as Law, or no Law; as the Asses ears (in the Fa-
ble) either ears, or horns, as they would interpret them; at the best, the Laws
were but like Cobwebs, (as *Plutarch* once said) they catch Flies, but cannot
hold great Hornets; in short, Law was for the most part used (between a
great rich man and a poor) but for (if such a thing can be) a Legall Oppres-
sion, to take away Rights and Inheritances, and to impose slavery upon
free Subjects.

Guilt and
Jealousie.

Hence grew Distractions and Fears; and from Fear, Commotions and Tu-
mults: The unjust Oppressor was afraid of punishment, the Oppressed fear-
ed greater cruelty, and more violence, yea an overture of Religion and Laws,
(and not without cause.)

2. Sam. 20. 1.

Desperate un-
thrifs live by
War & spoile.

Here's the matter of *Great Britains Civil War*, and present Misery anima-
ted by a third sort of discontented men, (like *Sheba* the son of *Bichri*) light,
irreligious, prophane, broken-fortuned men, Sons of *Belial*, that blow up the
fire of Contention, hating Religion, and fearing Law, to whom war is peace,
and peace ruine: These are most safe, in the midst of a seditious war, especially
when under pretence of Loyalty to the King, and love to the common good,
they may draw many after them, to effect their own private ends, by raising,
and continuing Seditious war.

It was truly said by one of the Ancients, That that Man who is the causer
of such a Civil, seditious war, is not to be numbred among men, but ba-
nished from the Society of men. And *Nestor*, a grave and wise Councillor,
among the Grecians, affirmed in open Synod, (upon a cause of discontent) that
a mover to Civil war, was a most cruell, wretched, and detestable man, not
worthy to live.

Adde

Adde unto these many bloody, treacherous, cruelties, murders, rapine, and
 all violent insolencies, spoiling of countries, burning of houses, towns, Corn,
 outeries of women, maydens, and children, abused by mercilesse, brutish
 Miscreants: Three Kingdomes all devided; not devided one against ano-
 ther, but every one divided within, and against it selfe: not as *Ephraim* a-
 gainst *Mannassah*, one Tribe against another, but every Tribe, every City,
 every Country against it selfe, to destroy it selfe, Father against the son, and
 son against the father, Brother against Brother, Kinsman against Kinsman, de-
 deer friends are become deadly enemies: The sons of one Mother, neere in
 alliance, the Professors of one Religion, and subjects under one King, by na-
 ture, religion, and law, bound to defend one another, against all other ene-
 mies: These are enemies one to another, Traitors, destroyers, yea cruell but-
 chers one of another, and are joynd with forraign enemies, and homebred
 bloody Papists, Idolaters against themselves, the protestant Religion, the Laws
 of the Kingdome, the estates, rights, and liberties of their Posterities: Oh
 Misery of miseries sent from God to punish a sinfull People! *The Prophets*
cry Peace and make War, the Nobles pretend Law, and destroy Law: oppresse
 and robbe by violence: Those that say they be Protestants, destroy the Pro-
 testant Religion: the makers up of the breaches, are the pullers down of the
 walls to let in Popery and all Licentiousnesse: All sorts are joynd with the
 Spoilers, and do destroy as far as fraud or force can prevaile, no Age, no Sex,
 Degree, or Dignity, can protect any from violence: *Ireland* wallowes in her
 own blood: *England* hath deeply imbrued her hands in Phlebotemie, and still
 makes progresse in all Immanity: *Scotland* stands at the brinke of the same pit
 of misery: The first in intention, though last in execution: the same seditious
 seeds are sown there as in *England* or *Ireland*, although they have not grown
 up so fast in that Land, yet (if God prevent not) they may at the second
 Spring, sprout out, and prove as destructive, as else where: *Ireland* hath
 almost bled her last, *England* is waxen pale with bleeding, and *Scotland* trem-
 bles at the two first parts of the bloody Tragedy, acting in *England* and *Ire-*
land, expecting the next Scene upon their own Stage: And our watchmen that
 should give us warning of our dangers, are the men that bring us into danger,
 our shepherds, that should gather the dispersed flock together, they are the
 Scatterers of the sheep, and devourers of the flocks: our teachers, from whom
 we should receive direction and knowledge, are seducers and deceivers, they
 run greedily after the way of *Balaam* for reward, *the Prophets prophesie lies*,
 and the people love to have it so.

Yea these men have deceived our King, our Hope, our peace, Gods Depu-
 ty set over us to be our Protector, stiled *The Defender of the Faith, &c.* yet
 doth nothing in our defence, nor for the defence of the Faith; but is offended
 with the Faithfull: our *Queen* appointed by God to be a Nursing Mother, seeks
 to take away the childrens bread: And the hopefull Issue, are trained up a-
 mongst Swearers, Drunkards, Idolaters, and bloudy wicked men: for the
 things I weep, mine eye, mine eye runneth downe with water, because the
 Comforter that should deliver my soule is farre off, the Children are de-
 solate, because the Enemy prevailed.

The misery of
 Britains divi-
 sion.

Esay. 1. 23.
 Rev. 2. 9.
 Zeph. 3. 3.

Hosea. 4. 9.

None freed
 from violence
 of any degree,
 age, or sex.

Mal. 2. 7.
 Iud. 11.
 Ier. 5. 31.

Psal. 82. 3.
 Indg. 10. 1.
 Esay. 49. 22

A presage of
 future misery.

Lam. 1. 16.

If our misery, were but the misery of War, it were not so much, if a war against a Forraign Enemy, it were the lest of miseries, or but a war against Papist onley, it were tollerable; for then a man might know his enemies, and fly to a Protestant for help or shelter, or at least to bemoane one another: The father might fly to the son, the son to the father, one brother to another, one friend, and one neighbour to another; but our enemies are promiscuously mingled with us, we know them not, till they betray us, they converse with us, in neereft familiarity, and as *David* spake of *Achitophell* in the person of *Judas*, so we may say of them, they take counsell with us, they eat and drink at our table, &c. and we have trusted them with our neereft secrets, it is with us as once with *Jerusalem*, among all her lovers, there was none to comfort her, all dealt treacherously with her: And as our Saviour himselfe foretold, *that a mans foes should be of his own household*, meaning (as I conceive) those that professe to be his Disciples, as well as of a domestick Family: such as take upon them to preach Christ, that they shall be his greatest enemies; as we have seen, and find at this day: in Bishops, Deans, and the multitude of corrupt Clergy, and Minister-mungers, haters of hollinesse, hellish Sophisters, pretend to preach Christ, while they by all their power set up Anti-Christ, the Apostle hath long before told us, that in these last times it should be so, that some should depart from the Faith, and give heed to the Doctrine of Devills, *Be lovers of themselves, covetous, boasters, proud, blasphemers, without naturall affection, despisers of them that are good: having a Forme of godlinesse, but denying the power thereof.* And thus of the matter and forme of Great Britains misery.

The finall cause
of great Brit-
tains misery, is
two-fold: first
from God.

Rom 8. 29.

1. Cor. 4. 17.

1. Sam. 22. 1.

Lam: 3. 40.

Psal: 119.

Verse 67. 71.

Job: 2. 6.

Heb: 11. 17.

Job: 34. 63.

1. Cor. 11. 32.

1. Pet. 1. 7.

1. Pet. 4. 2.

Isay. 48. 10.

Psal: 12. 6.

Pro: 17. 3.

Isay. 26. 2.

The finall cause of it is two fold. First as it is from God the Author: secondly, as it is from men the instruments: As it is from God, it is also two-fold, for the good of his children, and to destroy his enemies: All the afflictions, calamities, and miseries, that God brings upon the godly, are for their good: *All things work together for good, to them that love God*, our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory: First by afflictions, God makes them examine themselves for sin, thus *David* did: & thus the Church did; *search, and try, and turn to the Lord*: affliction prepares the heart for grace, and advanceth to glory. Secondly it weaneth them from the world, makes them contemne the vanities of the world, which before they liked: *David* saith *it was good for him that he is afflicted, before I was afflicted I went astray*: 3. By it God tryeth their faith, and patience, as he did *Job*; *every grace is exercised, which else lies dead in them*, not known to themselves nor to others. 4^{ly}. By it God corrects them for sins past, and brings them unto better obedience, that they may live after the will of God, not after their own lusts: In a word God afflicts the godly for their Reformation, they are purged by it from their sins, *as gold is purified in the Furnace of Fire*: when thy judgements are in the earth, *the Inhabitants of the World will learne righteousness*: The afflictions of the godly are not punishments, they are but shews of punishment; shewing onely what they deserve, not inflicted as they deserve, their present affliction is their hell, and it lasts at the longest but for terme of life, afterward cometh joy and e-

ver-

verlasting happinesse, as the Apostle teacheth: *Henceforth is layed up a Crown of Righteousnesse, which the Lord, the righteous Judge, shall give unto all them that love his appearing.*

Now for the ungodly and wicked, it is not so with them, for all afflictions to them are reall punishments: and (as Mr. Calvin observes) are but the earnest of Gods wrath, and beginnings of their everlasting misery; hasten their ruine and destruction: wicked men in all their afflictions, either run farther from God, or seek to unlawfull means for help, as *Saul* did, or seek unto God with fained affections, and with hypocriticall hearts, as *Ahab* did; but they forsake not their sin, they howle upon their beds, but in hypocrisie, while the iudgement is upon them, for they still rebell against God: the Lord complaineth of them thus, *Why will ye be stricken any more, ye will revolve more and more:* And so they hasten destruction, till Gods anger be kindled, and he destroy them from the face of the earth, yea themselves in their afflictions to ease their bodies, send their soules (by their own impatient hands) presently to hell: as *Ahiophell* and *Judas*, and *Pharoh*, who were more hardened by afflictions, and grew more enraged against God, and Gods people, and so hastened their owne ruine.

Secondly, the finall cause as it is from the Devill and his Iesuiticall Faction, (the instruments) it is nothing but the utter subversion of our holy Religion, and replantation of Popery, the overthrow of Laws and Liberties, and introducing an Arbitrary Government: for Satan and wicked men hate the godly, and seek by all means to destroy them. As for Satan he compasseth the earth, and walketh continually too and fro in it, turning every stone to worke molestation and mischief to the faithfull. And for wicked men, though their chief Ayme be that which I have spoken, yet they have also other particular ends of their own; especially in this present destroying and seditious war: and their ends are divers, according to the divers affections and inclinations; But all in general disaffect holinesse naturally: and therefore all take part against religion and laws, and desire their destruction that maintaine or practise either: and associate themselves with those that seek to overthrow them: this is the first end, and onely moving cause (in Iesuits, Papists, Bishops, and others Popishly affected) of this war and misery: Observe first how they used all hellic policy for divers yeers before this Parliament began, to keep off all Parliaments, and to bring them out of use: that so the laws might dye by a poysoning death, and by degrees perish; And that our Religion might not out-live our Laws, (which indeed it cannot probably) they had a poyson to destroy it secretly; and hypocritically under a fair pretence of Gods honor, to settle Conformity and Order in the Church, and by their policy and power, corrupted the Courts of Iudicature: Then by their own law (among themselves) punished, Fined, Imprisoned, and Banished, all true sound Protestants, zealous for God, and for the truth and power of Religion: Ministers and Laity, calling them as *Ahab* did *Elijah*, *Troublers of Israel*: And as *Saul* (through ignorance) (they through malice) make havock of the Church: accusing them by the names of factious men, that raised new Doctrines, which they cast reproaches upon, and caused to be spoken against: thus they Suspended, Imprisoned, Sil-

God afflicts his children in love, shewing what they deserve, not afflicting them as they deserve.

1. Tim. 4. 8.

Gods afflicts wicked men in anger.

2. Sam. 28. 7.

1. King. 21. 27.

Hosea. 7. 14.

Esay 1. 5

Deut. 6. 15.

Deut. 28. 65.

2. Sam. 17. 23.

Math. 27. 3. 12

Exod: 14. 7.

The finall cause of Britains misery as it is, from the Devil & men.

Iob: 1. 11.

Luke 22. 31.

Pet. 5. 8.

Iob. 2. 2.

Wicked men hate holinesse and holy men.

Contempt of Parliaments.

Iohn 19. 7.

Acts. 17. 19.

Acts 28. 22.

Persecution of lenced, and Banished, our best Orthodox Divines, men conformable to the best Orthodox established Doctrine and Discipline of the Church of England: not Annabap-
Ministers. rists, Brownists, Familists, Donatists, &c. which if they had onely done, we

The destru-
tion of this
Parl. were the
destruction of
all.
They that were
the Causers of
the war in Ire-
land were cause
of the warre in
England.

should not so justly complaine; but choice Protestants, men fearing God, wal-
king orderly, warranted by Gods word, and the Laws of the Kingdom, onely
refusing their new popish Canons, and Oaths imposed contrary to Gods word,
and our established Laws, yet now these say, they fight for the Protestant Re-
ligion; (but, as before, to take it from us) and therefore when former policies
could not prevaile, they took arms to cut off Religion and Law at once, in de-
stroying this Parliament by force, and by the same force to make a Parliament
of their own choice, to repeale what Laws they please, and to set up Popery in
full power in all the three Kingdomes of Great Britain, and afterward to sup-
presse the Protestant Religion through all the Christian world: Nor let me
be mistaken, for I think not that the King intends all this, but this is the intent
and ayme of the Jesuricall Plotters: (We see a prooffe of it in Ireland;) They
have perswaded the King to take arms against his Parliament, by their unjust
reports and false calumniationes, as if the Parliament would straighten the Kings
prerogative, and deprive Him, or his Posterity of their just Rights, and so they
make it the Kings particular quarrell, till they have made Him their Agent so
far as lies in him; and then they will not spare to destroy him; if he hinder the
rest that they have resolved upon: God rebuke them, and save his people: The
Parliament, and with them all we Protestants may in the presence of God with
upright hearts, say to the King, as *David* said to *Saul* in the like case: *Where-*
fore hearest thou mens words, saying, Behold the Parliament, or thy people the
Protestants seeks thy hurt: But we are all accused by corrupt Counsellors to
our King, as the three Servants of God were to *Nebuchadnezer* by the heathen
Caldeans, and for no cause, but as they refused to worship and Idol, so we for
refusing to adore Popish Ceremonies, and to give away our Birth-rights and
Liberties: And as *Daniel* by the precedents and princes, because they hated him
for his goodnesse, and could find nothing against him to accuse him of, but trea-
cherously in the matter of his Religion: Therefore they devise a way pleasing
to the King, and destructive (as they thought) to *Daniel*: in which all the Pre-
cedents, Princes, Governours, Counsellors, and Captains, consulted together,
and comd to the King, urging Him to establish a Royall and firm Decree, that
no man ask any Petition but of the King for thirty dayes, in which they pretend
honor to the King, and order in the Kingdom, and the King signed it (for He
looked not to their private bloudy end:) Now they knew *Daniel* would be
constant in Prayer to his God, therefore they watch him: and found him pray-
ing, so accuse him of the breach of the Kings Law, and regardlessse of the King:
Then the King see his error, and as the Text expresseth, was displeased with
Himselfe that He had made such a Decree, and set his heart to save *Daniel* to
deliver him, but they urge his Acts (which they say cannot be changed:) The
King yeelds to them against nature, both in respect of conscience and affection:
(a weaknesse) but afterward he shewed justice upon the unjust Accusers.

Example of
Justice.

Here's the authority of Sacred word to confirm the story, and here's the ex-
ample of error, mercy, and justice, in a heathen King: who, as *Iosephus* relates

was

was by the Malignant Princes (haters of *Daniel*) urged to cast *Daniel* into the Lyons Den a second time, alleaging (as is usuall in such men) to binde the Kings judgement, that the Lyons were all gorged before, and therefore had not destroyed *Daniel*: Whereupon the King commanded the Lyons to be glutted with meat, and then cast in those Malignants Princes, to try if the Lyons would touch them when they were gorged, who were presently devoured, &c.

See *Ioseph* in his book of antiquities. Chap. 11.

Hence may arise severall Inferences, which for brevity I passe; onely this by way of instance; First, that wicked Councillors seek the destruction of good men, more then the preservation of the common good: Here is a plain instance of the truth of it, as is seen in *Haman*s plot against *Mordecai* and his people; we see it in *Doeg* against *David*, in *Pashur* the Priest against *Jeremy*, and others frequent in holy Scripture. Secondly, that wise and good Kings may be intrapped by the snares of wicked Councillors, we have instance in this, King *Nebuchadnezzar*, so in King *Abashuerus*, to the destruction of his Queen, and her people; in *Salomon* the wisest of Kings; by the counsells and insinuations of strange wives; in his son *Rehoboam*, by the counsell of yong men, &c. See it in King *James* of happy memory (a second *Salomon* for wisdom) yet by the policie of *Gundamores* infusing a Romish Spirit into some of His counsell, which we beleve he saw at last, but seeing, dyed, &c. And to the grief, and great misery of His Majesties Subjects, His Majestic is this day abused, and His Kingdoms ruin'd, by the same Romish Faction.

Inferences observable.

Ester 3. 8, 9

1. Sa. 21. 9. 10.

Ier 20. 1. 2.

Ester. 3. 6 &c.

Thirdly, here is instance of Gods protection to his people; When Kings (through Gods mercie) for their errors, and the unjust malice of wicked Councillors, Gods people have present joy and comfort, both in the State, and in their own conscience; also that the enemies of Gods people are cut off by the same judgements that they intended to bring upon the godly; it was so with *Nebuchadnezzar*, his Princes were eaten by the Lyons, but *Daniel* escaped; *Haman* was hanged upon the Gall we provided for *Mordecai*; *Mordecai* had his honors; and all they that took Arms against the Jews, were slain by the Jews, and the Jews escaped, &c.

Example of gods protection

Ester 7. 10.

Ester 9. 2. 3.

Observe, that our case at this day, is the case of the three Children, of *Daniel*, *Mordecai*, and the Jews, who may with good conscience say to our King, as *Daniel* did, *We are innocent before God, and against the King have we done no hurt*: And may expect deliverance by God, and revenge by his hand upon those that wrongfully seek our lives.

God delivereth his people and brings the wicked to destruction.

Secondly, some men are moved to it by Ambitious desires, they make honors and dignities their end; to obtain honour, they will use any dishonourable wayes, and use honour as dishonorably: These are men like *Aesops* dog, look at the shadow, and neglect the substance; Vertue, which is the way to Honour, they shun; and Vice, which is the originall of shame they follow, and climb to Honor by the staires of Vice; would be inobled for ignoble actions: These are commonly very active men, in things they know will please Princes; without respect to Vertue, or Justice, their end is Honour, nor Duty: And when their end is attained, they are yet unsatisfied, the more Honour, the greater their Ambition, especially in the Honour-seeking-Clergie, that when they are at highest, desire to soare higher, and indure no competitor; but if crossed in their end they grow secretly discontented, full of venome, malignity and hatred, against per-

A second sort of enemies are men ambitious of honour and command.

sons

sons, or causes, that hinder, grow desperate, and seek any bloody revenge, and rather then lose their own private ends, care not to destroy Kingdoms. If they go not forward, they'l set all backward, and think it some honour to be buried in the ashes of a Kingdom; and therefore raise sedition, and civil war, against their Prince; if he hinder, or against God himself, to make war against his dearest members; and thus have some at this day done, and do, against conscience, and knowledge, and still blow the fire of Contention, to continue and increase whole Kingdomes.

Great Britains misery.

Wicked men to gaine their own ends, care not to destroy whole Kingdomes.

A third sort of enemies, are covetous men. Thirdly, another sort of men make Profit and Command their end; they are moved, and stirred up to Contention and War, out of Covetousnesse, especially great men, when not contented with their own, will be owners of other mens Estates, Possessions, Inheritances and Rights, Kings over their Subjects, Lords over their Tenants, and men of place and authority over their inferiours, to make themselves commanders, and Lords over other mens Rights, usurping power against Law, and distinguish not betwixt Law and will; hence ariseth murmuring, impatience, and opposition, bleeding cruelties, and seditious mutinies, from a sparke to a flame; hence grew the discontent of the people of *Israel*, and the reason why they asked a King, that a King might do them Justice; and hence it was that they revolted from their King, because he did not Justice unto them, and this hath been one cause of our civill war, &c is our present misery; and was the cause of the first civill war in *England*, in the ninth yeer of the raign of King *John*, which occasioned the great Charter, agreed upon, between the King and the Subject, the beam of upright Sovereignty, and subiection; but when covetousnesse gets into the one scale, the beam turneth, and becometh unequall.

1 Sam. 8. 3, 4, 5
1 King: 12: 16:
See Daniel History:

A fourth sort of enemies are Delinquents: Fourthly, others are moved to it, by feare, safety to themselves is their particular end; when by their actions and proiects, they have out of malice, ambition, covetousnesse, or any other way, done violence to religion law, or the peace of the State; and are by the law found faulty and convicted as Delinquents; they rise in Rebellion against the Law, to escape punishment, in hope by destroying the law they shall prevent the Iudgment of the Law; and hence they disturbe the peace, and quiet of the Kingdoms, rather then they will suffer the just sentence of Justice, they will destroy most unjustly their just Lawes, Religion, and Kingdom: And of this sort there are of all degrees, Nobles, Clergy, Gentlemen, Citizens, &c. These are the principall causers, continuance, and aggravation of our bloody War, and the hinderers of peace; they shun peace as the greatest plague: Thus *Cassius* (did, being guilty of many crimes to save himselfe) conspired against his Country, and was assisted by *Lentulus Cethegus*, and many notorious offenders, and vile persons, who also stood in feare.

The fifth end is spoyle and robbing; many deboyft men and of broken fortunes, decayed in estates, seeke to get estates to themselves, out of the ruine, and destruction of the Kingdom, by robbing, plundering, and pillaging honest men, and therefore desire to breake the Lawes, that they may escape cleerly unquestioned withall their thevery, and other insolencies.

A fifth sort of Enemies, are men of broken fortunes:

A sixth sort of Enemies, are licentious men. Sixtly, some make liberty, and licentious loosenesse their end, they hate the very name of Reformation, either in Lawes, or Religion, and looke upon them as their enemies; and therefore desire the destruction of Parliaments; they prefer licentious liberty, and voluptuous pleasures above all Parliaments, Lawes, or Religion

ligion: They looke upon it as their God, preferring it above God, and are worse then *Epicurus* their master, who knew no other God; yet (as *Seneca* saith) even in the shop of pleasures, voluntarily abridged himself of that content, but amongst us there are a sort of men, Gentlemen and others, who are never satisfied in their disordered courses, like those described in the booke of *Wisdom*, Say they shall be as if they had never been, and shall be forgotten in time, therefore will I enjoy all pleasures, and not lose any part of their voluptuousnesse.

Seneca in E-
pist: 18.

Wisd. 2.1,2.
7. &c.

Others there are, that are malicious enemies, to the Kingdoms just defence (or Newters) out of an ignorance of God, and the just cause of God, as if all their service and obedience to God, hung upon their obedience to the commands of men, make men gods, and God nothing; making the commandements of God of no effect, by the tradition and commandements of men.

A seventh
sort that are e-
nemies to God
and Religion,
are Superstiti-
ous Ignorant
men.

Math. 15.6.

Now because some of these sorts of men (especially the latter) are so well instructed by the father of envy, and grand Seducer of men, that they, (as himselfe did to our Saviour) alleadge texts of Scripture to seduce men from their obedience to God, to the obedience of men: I conceive it very necessary to give a brief Answer to their main Objections.

They object from that place *Rom: 13. 1. Let every soule be subject to the higher Power: for there is no power but of God &c. And that we are bound to render to all that which is their due*, Tribute, Custome, Honor, Fear, to whom tis due: Hence they argue, that all men are bound to yeeld obedience to the higher power, but the King is highest in power, therefore he must be obeyed.

Object. 1.

Answer. All men are bound to yeeld obedience to the higher powers: that is granted: but that the King is the highest in power, is denyed: *God is the highest in power, and there are no Powers but what is from God*: Therefore God alone is to be obeyed in all things, and by all men: It is true, that the very Office of a King, (as He is Gods Deputy on earth) is to be honoured, feared, and obeyed: Hence it is that *Peter* in another place commands honour to be given him: and wise *Salomon*, joyneth God and the King together: *Fear the Lord and the King*: shewing that there is a kind of holy dignity in the Office of a King: for which we must fear, honor, and obey him: as also shewing that there should be no difference between the Commands of a King, and the Commands of God: *and therefore to be obeyed for conscience sake, as Him that is sent of God for the punishment of evil doers, and the praise of them that do well*; and for this cause Kings are to have Tribute, Customs, Fear, Honor, &c. Kings are principall men set up to defend their Subjects, and preserve Kingdomes by administration of justice, (not by tyranny to destroy men and Kingdoms:) So then, the commands of a King is not to be obeyed further then their commands are agreeable to the commands of God: *Plutarch* relates a passage of a woman that was injured, and came to King *Philip* for justice: But he willing to put her off, she cryed more, and with a loud voice, saying, hear, and helpe, Oh King, or be no longer King: Kings are indeed Gods Ministers: as Iudges, Majors, Bailiffs, Constables, &c. are the Kings Ministers, they are to be obeyed for the King, and the King for God: whose commands they are to command, execute, and do: if the King command any thing contrary to Gods command, we are not bound to obey it, nay we are bound not to obey any such command, for then we shall disobey God: therein we say (as *Peter* and *John*) *We ought so obey God rather than man*: God only hath absolute power, and all other powers are from him. The power and authority of a King cannot warrant my disobedience to God: No more then

Answer.

Ioh. 19.11.

1. Pet. 2.17.

Pro. 24. 21.

Rom. 13. 5.

1. Pet. 2.14.

See Bishop
Andrew, in
com. 5.

Acts 4. 29. &
5. 29.

No command of any King can warrant the least disobedience to God.

Dan: 3. 16: & 6. 10.

Ex: 1. 17. 20.

1. Sam. 14. 45

1. King 21. 3

Objection 2.

Answer:

1. Tim. 2. 2

It is a duty to pray for the K.

and a sin not to pray for him.

1. Sam. 12. 23

Ester 5. 2

2. Sam. 18. 3

1. Sam. 22. 9

Verse 14.

Verse 18.

David might not have killed Saul.

1 Cor. 10. 31

2. Tim. 2. 2

Subjects are bound to oppose wicked & dishonourable Counsellors.

Prov. 25. 5.

Objection. 3:

Answer.

Difference in the government of Kingdoms.

then a Major, or a Constable by his authority or command, can warrant me to act Treason against a King: Else why did the *three children* and *Daniel* refuse to obey the command of the King? And why did the Mid-wives refuse to obey *Pharaoh*, and God blessed them? And why did the people withstand the command of *Saul* concerning *Jonathan*? And *Naboth* refuse to give his Vineyard to *Ahab*? So it is cleer that a Kings command is not to be obeyed, further then it is warranted by Gods Word.

Secondly it is *Objected*: That Subjects are bound to pray for Kings: as 1. *Tim.* 2. 2. and to defend their persons, life, and honour, with the hazard of their own blouds; as the people would not suffer *David* to hazard his person against *Absolon*: 2. *Sam.* 18. 3. nor would *David* lay his hand upon the Lords annointed, 1. *Sam.* 16. 11. Therefore subjects may not take arms against their King.

Answer. It is true, all subjects are bound to pray for their King, that under His Government we may lead a quiet and peaceable life, in all goodlinesse and honesty: and I do believe, that for the omission of this duty, God oftentimes punisheth a people, by the evill Government of their King, and that most justly: It is a doubtlesse a great sin in any subject not to pray for their King, if it be a duty to pray for all men; much more Kings: God forbid (saith *Samuel*) that I should sin against the Lord in ceasing to pray for you: Also it is the peoples duty to defend the Person, State, Life, and Honor, of the King: So *Mordecha* revealed the Treason of King *Ahasuerus* Ennuchers: and the people but as duty bound them, fought for *David* against *Absolon*: for they say thou art worth ten thousand of us: But it was not duty, but wickednesse in *Doeg* to flatter *Saul*, and to incense him against *David*, and against the Priests of the Lord: and duty in *Abimelech* to defend *David* innocency against the wrath of *Saul*: but it was murder in *Doeg* (though at the command of the King) to fall upon the Priests to slay them: and well done in other servants of *Saul* that refused to execute that Command: *David* thought it utterly unlawfull to kill *Saul*, either in his Cave or in his Trenches, when he was in his hands, but that he was bound to spare him as he did, it being by the Law of Arms barbarous cruelty to kill an enemy treacherously: but much more for *David* to kill *Saul*: first because he was a King, the Lords anointed, (as *David* himself saith:) 2ly. because *David* should have shewed distrust in God, who had promised him the Kingdom after *Saul*, (but not by such meanes to shorten the life of *Saul*;) Now faith makes not hast, but waites Gods time & means, yet forbids not to use means of defence, when the person is unjustly assaulted: But we acknowledge it is the duty of every subject to pray for their King: we also confesse, it is duty by all lawfull means to preserve the life, honor, and state of the King: But, if this be duty (as undoubtedly it is) to do it to this end, that God may have glory, (for that is the Apostol call rule in all things) and that we may live quieter, peaceable, and godly lives under him: for the Apostol gives this reason, why we should pray for Kings:) Then we are bound to use those means that conduce to that end: Therefore to oppose treacherous, dishonorable Counsellors, who by their counsells and actions hinder the Kings welfare, endanger his person and life, prejudice his honor, or molest the quiet and peace of his people and kingdoms; and especially such as seeke the dishonor of God, and endeavour to take away holinesse, religion, and just rights: take away the wicked from the King, and his throne shall be established: And this is all that the Parliament, and the Kingdom do at this day, they stand in the just defence of the King, and all that may conduce to his safety and welfare: all being by desperate men and armies assaulted. Thirdly, it is *Objected* from that place *Daniel* 3. 16. from the example of the three children and *Daniel*: that if the King command any thing which in conscience we may not actually obey, yet we are bound to yeeld passive obedience, by submitting our selves to the Kings mercy, but not make any resistance. For *Answer* to this objection (because it carries some truth in it) we must consider

what kind of government we live under: for there are divers kinds & forms of government: some people are bound to that which others are freed from, according to the severall customes, constitutions, and laws of kingdoms: some Kings are more absolute in power of command: some lesse: So some subjects are slaves under their Kings: some free subjects.

The Kings of those ancient Monarchies, *Chaldea, Assyria, Media, Persia*, Kings of *Chaldea and Assyria*, &c. ruled over their people, as Lords over Slaves; had power over their persons and goods, and had onely nature for their Law, (yet lawfull Kings) &c. which they usually violated to satisfie their wils.

The Kings of *Israel* and *Judea* were limited by the law of God: the rule of justice, commanding them not to multiply houses to themselves: nor cause the people to returne to *Egypt, &c.* they were to judge the people according to Gods Law, not their own wils: When he sitteth upon the Throne of the Kingdome, he shall write him a Copy of this Law in a book, and it shall be with him, and he shall read therein all the dayes of his life: that he may learne to feare the Lord his God, and keepe all the words of this Law, and these Statutes to doe them. *Kings of Israel and Judea.* *Deut. 17. v. 17, 18, 19.*

Now other Kings, and Kingdomes, differ from both these governments: as most Kingdomes at this day differ one from another: Onely, in this, all Kingdomes have ever agreed: All have chosen and made their King. No King ever made himselfe a Kingdome, but the people made their King, therefore the Kingdome is greater then the King. It is true, that Kings by force have usurped Kingdomes. And the Jewes after they became tributary to the *Romans*, had Kings set over them, and their Customs, Lawes, and Religion, changed; but that was by unlawfull force: but else all Kings were elected and chosen by the people, some for life onely, some for life and posterity for ever. The ancient *Romans* chose their Kings, and Emperours; but afterward the Souldiers set up in the Empire whom they would: as after, it fell out with those great Monarchies. But the people of those Monarchies had no right to resist their Kings, but were bound by the Law of nature, to obey them: either to doe or suffer: Thus the three children and *Daniel*, submitted to the Ediſt of *Nebuchadnezzar*, and so that grave Matron *Solomona*, with her seven sonnes, yeelded to the tyranny of *Antiochus*, as *Josephus* relates it. *Deut. 17. 14.* *All Kings elected by the people.* *Joseph in martyrdom. of Maccab. 2 Mac. 7.*

The Kings of *Israel* and *Judea*, had a kind of power over the persons and goods of the people, in necessary causes, but no further: although *Samuel* told the people (to deterre them from their desire of a King) that their King would take their sonnes, and appoint them for himselfe, and for his Chariots, and to be his horse-men, &c. and that he would take the tenth of their seed, and of their Vineyards, and give to his officers, and to his servants: But (saith he) you shall cry out in that day, because of the King which yee have chosen: Now *Samuel* tels them this would be the manner of their King, not that it was the justice of the King to doe so; and therefore afterward when their King was established, *Samuel* vindicateth his owne justice, and integrity to all the people, before the King: that he had not taken an Oxe, or Asse, or any thing from any of them, nor defrauded, or oppressed any, or taken any bribes, &c. yet in this the people were not to resist their King. Therefore *Naboth* made no resistance against *Abab*, when he would take his Vineyard from him: But right reason, the guide of all actions, and Gods Law, the Kings rule, which he might not transgresse, forbid Kings to oppress their people: some thinke it cannot be justified in the ten Tribes, that they cast off their King *Reboboam*, for his oppression; but sure I am, it was a just

Pfal. 75. 7.

1 King. 12.

2. 24.

Severall governments of severall kingdoms.

Parliaments are the onely bar against unlimited prerogative.

Parliament are the preservati- on of Kings and people.

See Senec. in Clem. l. 1. c. 19.

Kings are bound to keep their covenants with their subjects.

See Fren. Acad. c. 55. of Laro.

See Dr. Will. in com. 5. and Bish. Andrews eidem.

punishment from God upon him; and may serve for a caveat to oppressing Kings: and it was God that did it, who putteth downe one, and setteth up another; therefore when *Rehoboam* had prepared an army of an hundred and fourescore thousand chosen men, to reduce the kingdom againe, God forbiddeth the people to fight: for this thing (saith he) is from me.

Now other Kings are more limited by contracts, conditions, and Lawes of the Kingdomes: which conditions and Lawes are maintained by a middle magistracy betweene the King and his people, on the peoples behalfe, as there was among the *Lacedemonians*, an *Ephori*, against the power of their King. The *Athenians* had their Demarchy, against the Senate; and the *Romans* their Tribune, against the *Roman* Consuls. And thus are Parliaments in *England*, and divers other kingdoms: Thus they were in *France*, but in *France* now lost by the same meanes, and in the same manner, as they are losing at this day in *Great Britaine*; envied by oppressing spirits, and innovators: as the onely barre against unlimited Prerogative. But yet this is *Englands* Priviledge above other Nations, wherein both King and people are (or may be) more happy then other kingdoms: and is our hereditary right, which by Gods assistance we may still enjoy long, and long, to the glory of God, and the good of unborne posterities, against all opposition of hell and earth, to defend our just Lawes, and true Religion; except by our sinnes we so provoke God, that he will eclipse his owne glory, and give over a stupid people (like *France*) to betray, and destroy their owne happinesse.

We know that Parliaments of *England* have ever beene the peace, and preservation of our Kings, maintainers of their honours, persons, and all just rights: The defenders of the people, and their just liberties: have ever compelled due obedience to Kings, supported them in all necessities out of the peoples estates, according to the necessity of the one, and the ability of the other; besides the certaine revenues confirmed upon the Crowne: And are whilst they are sitting (being called by the Kings authority) his great, and alone knowne counsell, for the great affaires of the kingdom; and besides them we know none, nor can acknowledge any other, being of Sovereigne, and highest power: The King only above them in person, and Prerogative, to call them together, as the necessity of the kingdom requires: of which they are conservers: for the kingdom is not wholly the Kings, but the people have a propriety. The King indeed is the head to defend and preserve the people: so it is his to preserve the peace of it, but not to destroy it. The covenants, and conditions, made betweene the Kings of *England*, and the people, at their Coronation, are (as it were) annexed to the Crowne, and the King in conscience bound to observe and keepe for the peoples good, and Parliaments bound in conscience, and justice, to defend, on the peoples behalfe: as the people are bound to obey the King for his authority, so the King is bound to make good his covenants to the people; which he cannot, nor may violate without dishonour to God, and manifest injury to his people, having taken oath to performe and maintaine the same: And those rights so reserved to the people, they may, and ought (by the authority of Parliament) to defend; (being assaulted) against all opposition.

I say the people are bound to defend their Lawes, Religion, lives, estates, and liberties, by the authority of Parliament (not that any private man or men may make resistance) against the authority of a King: private men are bound to obey, or suffer the penalty of the Law: although the Laws be corrupt and wrested to injustice. Thus did many Worthies in this kingdom, both under the government of King *James*, and our now Sovereigne King *Charles*: When oppressed by Loanes, Monopolies, Ship-money, Knighthood-mony, and abundance of such unjust taxations: though they refused the taxes, being contrary to Law, and destructive to Parliaments, yet they submitted to the censure of Law, though the Law was then by a fuge; the Judges, and handlers of the Law corrupted, pronouncing unjust sentences, upon which came finings, imprisonments, dismembring, banishment, &c. Yet for all this we did not, nor might make any resistance; all we did, was but to make our humble complaints, by petitions, and humble supplications to his Majesty; and especially our prayers to God for redresse, that we might be eased of our burdens under which we groaned, and some perished taking it as a just scourge from the hand of God for our sins, to suffer our Kings to be ruled by a Malignant counsell, to oppress and afflict their loyall people: it was one of the judgements that God threatned against *Jerusalem*, I will give children to be their Princes and babes shall rule over them, the people shall be oppressed every one by another, and women should have rule over them: and againe, I gave thee a King in mine anger, and tooke him away in my wrath: an oppressing, or ungodly King, is the wrath of God upon a Nation: otherwise there should be (saith reverend *Calvine*) no more said of a King, then of a common robber, that violently taketh away thy goods, and an adulterer, that defileth thy bed, of a murderer that seeketh to kill thee; but as he beares the image of God, and is the hand of God to afflict, (though else worthy of no honour) he must be had in estimation, and honoured, and not to be resisted by private men.

Many Worthies of this kingdom while they were but private men suffered all penalty of the Law, and against Law.

Job 34. 30.

Esa. 3. 4, 5.
vers. 12.

Hof. 13. 11.

See *Calv. instit.*
1. 4. c. 20 & Sect.
25.

But God hath appointed his times and meanes, when, and how such unnaturall and oppressing Kings shall be curbed, though he use them for a time to afflict his people, he will raise up meanes to afflict them, and avenge himselfe upon them for their injustice, and deliver his people from their tyranny: it is in Gods power to make private men of publike authority, and arme them by his owne authority to execute publike justice, as he stirred up *Moses* to deliver his people from the cruelty of *Pharaoh*, by strong hand, so *Othniel*, *Calebs* brother, to deliver the *Israelites* out of the hands of *Gushan-rishathim*: and by *Deborah*, and *Barak*, he delivered them out of the hands of *Jabin*, King of *Canaan*: And he stirred up *Gideon*, for a deliverer of his people; who by inspiration first brake downe the Altars, cut downe the Groves, and spoyled all the idolatry of the idolaters, and then gathered a mighty army, and God gave his enemies into his hands by a small army of three hundred men: and so from time to time, when for their sinnes God had afflicted them, he stirred them up deliverers armed by his owne authority against Kings: the greatest in power (saith *Calvin*) subdued the lesser, and gave deliverance to his people. And by such meanes, and in such cases, it is lawfull to take up armes against the tyranny of Kings.

God appoints times & means to deliver his Church.

Exod 3. 7.

Judg. 3. 8, 9.

Judg 4. 6. 14.

Judg 16. 17.

Judg. 7. 37.

& vers. 25.

This Parlia-
ment called by
the speciall
providence of
God.

Such deliverers God hath stirred up unto us in *England* at this day: Who can deny but this Parliament was called by the special hand & providence of God, assisted by the authority of the King, by order of his Writs, issued forth into all counties to bring them together, his Majesties good correspondency with them in the beginning, till incensed by Malignant counsell, and established by his Majesties own act; and is now (as we have said before) of Sovereigne authority, (his Majesty having by his Regall act stamped upon them his owne image) his great Councell, and supream Court of justice, accounted so by all Kings of this kingdome, confirmed by the oldest Lawes, iterated from generation to generation: What their authority is, how ancient, and of what power, is described fully by the zealous and learned Author of that treatise intituled the *Soveraigne power of Parliaments and Kingdomes*: divine *Calvin* saith of Parliaments, that they ought to withstand the outraging licentiousnesse of Kings; Nay (saith he) I affirme, that if they winke at Kings wilfully raging over, and treading downe the poore commonalty, their dissembling is not without breach of faith, because they deceitfully betray the liberty of the people, whereof they know themselves to be appointed protectors by the ordinance of God.

Parliaments are
bound to with-
stand the out-
rage of Kings.
*Calvin. in In-
stit. l. 4. c. 20.
Sect. 32.*

See Dr. *Will.* in
*Exod. c. 20.
quest. 24.*

Then I say, if Parliaments are protectors of the peoples liberties, much more ought they to protect their Religion, and to defend it with the hazard of their dearest blouds against all opposers. I remember a story of the Emperour *Trajanus*, delivering a sword into the hands of one of the Governours of his Empire, said unto him these words, Use this sword for me, as long as I do justly, and against me if I doe unjustly. Where the people are a free people, (saith learned Dr. *Willet*) and the Princes received with conditions, to maintaine the ancient franchises, liberties, and immunity of the Countrey; the State may lawfully maintaine their Liberties against all vexation and violence.

A private man
may defend
himself against
unjust violence

Besides, if a King, or any his ministers shall (under an established Law, contrary to that Law) assault a private man to take away his life or goods without the sentence of the Law: such a private man is not bound to submit his life, but rather to preserve it, either by flight, or defend it by resistance; a man is bound to defend the life of another, if unlawfully assaulted, much more his owne: every animall is by nature taught to defend it selfe, what nature allowes to other creatures, it denies not to a man; besides, the Law of the kingdom allowes a man to defend himselfe against all unjust violence: And Scripture yeeldeth us warrantable example in that kingly Prophet *David*, he defended himselfe against *Saul* his King, although he would not lay his hand upon *Saul* treacherously to kill him, yet he would take up armes to defend himself: and himselfe saith, that three wayes he might see the death of *Saul*, and be guiltlesse; either that he die a naturall death, or that God smite him by some extraordinary stroke, or that he wilfully descend into the battle and perish.

1 Sam. 26.10.

Now that *David* would have joyned in battle with *Saul*, if *Saul* had assaulted him, is cleare; for, when *David* had delivered the men of *Keilah* from the *Philistins*, and possessed himselfe of the Towne, it being a strong place,

again to vanquish him with

with gates and barres: he heard that *Saul* would come thither against him. Then he enquires two things of God: first, whether indeed *Saul* would come: secondly, whether the men of *Keilah* would deliver him up into his hand; and the Lord answered him that *Saul* would come, and the men of *Keilah* would deliver him up: He asketh not whether he should fight with *Saul*, but resolved if the men of *Keilah* would stand faithfull to him, to abide the siege, and stand battle against *Saul*: But because the *Keilahites* were treacherous, he departed; and went whither he could for safety. So when *Antiochus*, by cruelty, oppressed the Jewes; forcing them to forsake their Religion, the Lawes, and Customes of their Nation; *Matthias*, the sonne of *Osmonius*, with his sonnes, tooke armes against him; slew *Bacchades*, chiefe Captaine of his Garisons; and by force opposed the cruelty and unjust commands of *Antiochus*.

1 Sam. 23. v. 10
II, 12.

Josep. war.
Jewes, l. i. c. 1.
1 Macc. 2. 24
25. &c.

The office of a King is the ordinance of God, and Kings are Gods annointed; but we must consider there are annointed of God that are not Kings, all Gods elect, (Saints on earth) are Gods annointed, as well the begger as the King; and these, whether King or begger, are pretious in Gods sight: God hath reprov'd annointed Kings, for these annointed sake: saying, *touch not mine annointed, and doe my Prophets no harme*: Kings are gods in the Throne, men in the grave; gods, as they are executioners of Gods will, and worthy of all honour, reverence, and obedience: men, as they are executioners of their owne wils, and neglect Gods commands. Kings are Kings in two respects, in respect of God, who sets them up, and in respect of men that chose them, and accept of them; and so every kingdome is bound to obey their owne King, not another.

Psal. 105. 15.
Psal. 82. 6, 7.

1 Sam. 10. 24.
1 Sam. 11. 15.

Now God sets up Kings to be a terror to the evill, not to the good, to punish ungodly men, and oppressors, not to cherish them, nor to oppress; and the people choose and accept of Kings, to be their protectors, and to doe justice betwixt man and man. Now if a King faile of the duty of a King, I say not that he is therefore no King, but still a King, and Gods annointed; but if he command things contrary to God, and contrary to the Lawes of his kingdome, he is not to be obeyed, but contrary, (if there be a Parliament) they that is the Parliament, may and ought in the kingdomes defence, to oppose any power, (directly or indirectly) raised to the dishonour of God, and violation of the Lawes of the kingdome, or the rights and freedome of the subjects: yet so, as they are bound to preserve (if possible) the person of the King: and this is agreeable to right reason, and is the judgement of the learned of all times, divine and humane.

Rom. 13. 3.
1 Sam. 8. 5.

A fourth objection is, that some factious men in Parliament (not the whole Parliament) for their private ends, raised jealousies of the King, that by his counsels he was perswaded to change Religion, and Lawes, and destroy the Priviledges of Parliament; whereas the King by severall Declarations to all his loving subjects, makes protestation of his reall intention, to defend, and maintaine, the Protestant Religion of *Queen Elizabeth*, and *King James*, as also all the knowne Lawes, just priviledges

Object. 4.

Answer.

Whilest the Bishops & popish Lords remained in the house they hindered all proceedings, and as soon as they were out, they put the King upon a warre.

1 Sam. 22.7.

Charging the five members, a breach of all privileges of Parliament.

See Seneca. in Clem. l. 1. c. 19.

of Parliament, and the liberty of the Subject.

Answer. This is a cavill invented by the popish faction, and Demy-Jesuits, put into the mouthes of their speakers, and is a notorious false scandall cast upon good men, terming them scandalous, of whom we ought not to entertaine an evill thought; Whereas indeed there were no factious men, in either house or Parliament, but of the popish faction, who are separated from them, and have raised this warre against them; we know they came as unjustly to their elections, as they have since unfaithfully discharged their trust, many of them obtained voyces for their elections, by letters, bribes, threats, flatteries, and violence, and had Popish votes, which is contrary to Law: these onely are the factious men, that for particular selfe-ends endeavour to destroy our Religion, and to ruine the Kingdome: Whereas the other (which is the Parliament) have, and doe, hazzard all that is their owne, yea their dearest lives, for the publike good. They that flatter Kings seeke worldly preferments, which these are willing to lose to discharge good conscience: *Sam* had no better argument to discourage his servants from holding with innocent *David*, then to tell them *David* had not fields and Vineyards to give to every one of them. But this Popish faction declared plainly that they sought the ruine of the Parliament, else why did they accuse five members at once of Treason, and perswade the King to demand them out of the House, if those had beene delivered by the same right, they might next day have accused as many more, and so as many as they pleased, (which we know they intended) where then had beene the privilege of Parliament? (a precedent to Kings is no lesse then a Law) is this but a jealousy? Then they (by what meanes I know not) perswaded the King to come in person to the House, with 400. Cavaliers, desperate men, armed with weapons of warre, to take them by force, or to destroy them, had not God sent them away (as he did *Elijah*, when *Abab* sought his life.) I am sure this was no jealousy, when the Tower of London was committed to Lord *Cottingham*, afterward to *Lunsford*, and others, it was jealousy enough; and when Captaine *Legg*, and the Earle of *Newcastle*, were authorized to keepe *Hull*, (both knowne Papists) afterward when the King withdrew himselfe by their counsels, to *Windsor*, and the Queen sent beyond Sea with the kingdomes jewels, to trafficke for men, money, and armes, I am sure this proves more then jealousy.

When they drew the King (by their counsels) to *York*, when there was no cause of feare, they deluded the people under the Kings name, and procured a strong guard for his person, so they wrought meanes to make the King afraid of his people, and the people afraid of their King: *Seneca* saith, he that thinketh a King can be secure in the place where all are afraid of him, abuseth himselfe: Kings (saith he) need not fortifie unaccessable places, nor cut downe sides of Mountaines, nor ensconce themselves with wals, and towers, clemency will secure a King in the open fields, and that onely is his impregnable fortress,

fortresse, &c. Thus when they had procured their guard, pretended for
 defence, it proved presently an army of offence to destroy the kingdom:
 And yet they would perswade us there was nothing but needlesse jealou-
 sies; any rationall man will say it was now time that the Parliament
 should provide for the kingdoms safety, (for they prepared no army
 till things were gone thus farre against them) Then the Kings Standard
 was set up at *Notingham*, warre professed, which before was by words,
 protestations, and attestations, under many of their false hands denyed.
 Now they fell to sacke houses, besiege Castles, plunder, abuse, and de-
 stroy those that favoured not the popish faction: from *Notingham* they
 marched to *Shrewsbury*, where with Papists and Heathen-Welsh, they
 made a mighty army, which ever since hath over-spread the kingdom,
 destroying men and beasts, just as their confederacie have done in *Ireland*,
 and yet these are all but jealousies: But besides these, we had jealousies
 apparent enough (that this would be the issue) by their preparations, for
 20. yeares past*, all which shewed their intent was to set up Popery, and
 to force, or weary out Parliaments, forcing them like *Issachar* to couch
 betweene two burdens: And these ten or eight last yeares, things have hastned
 to a period, as a stone to its Center, at the beginning of this Parliament, we
 were almost brought to hold our lives by Patent of them, as they held our
 livelihoods by Patents of the King from us; and still we must beleieve their
 fair words, and protestations, but not beleieve our eyes, nor their actions, al-
 though we have proved their words & protestations, all false, and all their
 actions as we feared and expected; their words have been, and are as deceit-
 full as the words of *Joab* to *Abner*, that they may smite us under the fifth
 rib, without suspicion or resistance: We must beleieve, that those Irish Re-
 bels, that are in the army of Cavaliers, and those that are to come, mean to
 fight for the Protestant Religion here, though they fight against it in *Ire-
 land*. Truly it is a wonder, (but that it is done by the hand of God for our
 punishment) that ever a knowing people, after so many experiences of
 their perfidious breach of promises, and insulting treacheries, should be-
 led as the people of *England* are, to destroy themselves, and betray the Go-
 spel of Christ: Was there ever any thing more manifest, then their im-
 faithfulness? if we had no other example, then the example of *Ireland*,
 what promises, what protestations, what mighty shewes of good was in-
 tended to them, and calling upon the Parliament for helpe, that all the
 kingdom sounded with the noyse of their zeale? but as provision was
 making ready they hindred it, stayed the sending of helpe to them: and
 at last openly opposed their assistance, made warre upon us here, and fe-
 retly assisted the Rebels with what they were able from *England*, or other
 kingdoms, that so the Rebels might be quickly able to assist them here,
 to butcher us, as they have done the Protestants there. And now we our-
 selves are forced and compelled most slavishly, by the Commission of Ar-
 ray, to breake our priviledges and freedome, and fight against the Parlia-
 ment, to make our posterities slaves, as well as our selves; and yet we
 must

* See the Re-
 monstrance of
 that Parliament
 Ann. Dom. 1628
 lately printed.
 Gen. 49. 14.

Former pro-
 ceedings clear-
 ly shew an in-
 tent of innova-
 tion.
 2. Sam. 3. 27.

Promises bro-
 ken, therefore
 not to be be-
 lieved.

Commission of
 Array is a di-
 rect breach of
 liberty.

*Vid. Senec. E-
pist. 50.*

must beleewe we shall enjoy our liberties and the freedome of free subjects. He that will beleewe such impossibilities, and apparent untruths, and not beleewe that they meane, as some of them have sworne (in my hearing) that they will not leave a Protestant Round-head alive in England, is more stupid then *Harpast Seneca's* foole, who being stricken blind, would not beleewe she could not see, but said the house was darke. Let no man imagine that those who are traytors to God, will ever keepe any promise with godly men. We know a perjured Papist, (if by his forswearing he further the Catholike cause) shall be a canonized Saint.

Object. 5.

Objection fift. They say, although many great taxes, and grievances, lay upon the subjects before this Parliament we see his Majesty redressed all, and confirmed severall Acts of grace, to the great benefit of the Subject, as is confessed by the Parliament, in their first Remonstrance, which his Majesty would never have done, if he had intended either change in Religion, or Priviledges of Parliament, &c.

Answ.

Petition of
Right never
observed.

Answer, whatsoever the grievances were, that have since this Parliament beene redressed; or what Acts of grace his Majesty hath beene pleased to passe for the kingdomes benefit, were as gratefully acknowledged, as gratically confirmed, and those redresses, and Acts, cost the kingdome a million and a halfe, as appeares by that Remonstrance, which deserved all those Acts of grace, and more: especially it being but right and justice that the King should signe all such Bills as tend to his Majesties honour, and the kingdomes safety. But of all those Acts of grace, that Act for the continuance of this Parliament, was the chiefe: for the further redresse in things and causes of the kingdomes grievances, which else we could not but thinke would quickly have returned to the former evils, as we know things did formerly, notwithstanding the Petition of Right granted by the King, and accepted by the people with great joy and thankfulness: Yet his Majesty through that wicked counsell, hath not observed it. What assurance or hope can we have of the continuance of any of the rest, to enjoy them any longer then this, seeing this is all the security we have for them? And this which was one of the last enacted, is the first assaulted; for, if the King may, or can breake this, he may, or will deny us all the rest: if such a wicked malignant counsell be still suffered.

The passing of
the Bills of pub-
like benefit in
this Parliament
but a trap to
catch the peo-
ple, to make
themselves de-
stroy the Par-
liament and all
Lawes together

Therefore we have good cause to beleewe that that counsell consented to the passing of such Statutes, onely to insinuate into the peoples affections to blind their eyes with a shew of reformation, because they well knew that the heavy burdens, and intolerable oppressions, that lay so newly upon the backe of the Subjects, had imbittered their hearts, and enraged the spirits of the people; which the passing of those Acts, they thought, would mitigate, that by such meanes they might seduce the people, and draw them (as they have done) to joyne with them against the Parliament, that so they might make them instruments to undoe themselves, and to destroy all other Acts, and the whole Lawes: for by this way they have taken, they may (and meane to) destroy all as well

as this one, for all hangs upon this. He that sees not, or that will not beleeve that this is their purpose, is desperately blind, and maliciously wilfull.

Nor doe I charge the King in these things, although it be our greatest misery, that his Majesty is thus misled, to his own Majesties prejudice, and his Subjects ruine: *we know Kings themselves cannot erre*: but Kings see with other mens eyes, heare with other mens eares, speake with other mens tongues, and act by other mens hands: All Kings are guided by counsell, *Nebuchadnezzar* was ruled by his counsell, and intrapped by their subtilty, to signe a Decree against *Daniel*, which he intended not. *Ahasuerus* was perswaded by the counsell of wicked *Haman*, to signe a Decree against the people of the Jewes, under a faire pretence (as the wicked counsellors to our King have done) and beleeved the counsell to be very good: there was a shew of profit (which Kings love) and a shew of conformity, and order, a thing very good, and desired by all good men. Now the King *Ahasuerus* could not imagine that *Haman* would betray the life of his Queene, who had done no harme to any, nor of *Mordecai* who had saved the Kings life. King *Rehoboam* would not give an answer to his peoples petition till he was advised by his counsell, and therein he did well; But he did not well to reject the counsell of the old grave counsellors, and follow the counsell of young gallants, brought up with him in his youth: Now we may thinke it was his affection to the persons of the men, that caused him to harken to their counsell; and it is flattery in such men, to give such counsell as they know will best please Kings, because they seeke honour to themselves, not good to the King, or revenge upon them they hate, though the hazzard the Kings prejudice.

Kings see, hear, speak, and act by other men, and are often abused in counsels to the prejudice of their people.
Dan. 6.4.14.

Ester 3.8.9.

1 King 12.8.

Flattering counsell seeke their owne advantage, not the Kings good,

When *Ahab* had but a desire to *Naboths* Vineyard, and was denied, *Jezabel* thought that desire warrant enough for her to use the Kings name and his Seale too, and to send to all the Elders, Nobles, and Citizens in the City of *Naboth*, and they all as ready to obey whatsoever was the desire and command of a Queene: because she (as the counsellors that rule our Sovereigne) puts a very faire pretence upon her bloody designe, as different from her intentions, as God is from the Devill: she commands a religious fast to be proclaimed, and the man that she meant to destroy, she pretends to honour: Set *Naboth* (saith she) on high above all the people, and that all may passe under pretence of justice, and Law: *Naboth* must be accused before all the people, and his accusations testified upon oath, and he must be accused of no small crime, no lesse then treason, not onely against the King, but blasphemy against God. *Naboth* did blaspheme God and the King: Gods name is ordinary abused, in such bloody treacherous designs, that the shew of holinesse may cover the bloody designs, and all the multitude are ready and forward not onely to beleeve, but to act such wicked commands. Thus we see Kings have beene misled, and wicked things have beene committed under a shew of good, and pretence of Religion.

1 King. 21.8.

Verse 9.

Verse 13.

See Verse 10.

Verse 11.

God hath in great mercy discovered letters written to the great City of *London*, the City of our *Naboths*, and Commissions under the great and Royal Seale, to effect as bloody and cruell designs, as that of the Counsellors of *Nebuchadnezzar* against *Daniel*, or that of *Haman* against *Mordecai*, or of *Jezabel*

Letter & Commission sent to London to act bloody slaughters,

Plotters of
treacherous &
bloudy designs
shall not pro-
sper.

Plot against
Bristol.

See Gen. 15. v.
13, 14. 16.

Dan. 6. 24.

Ester 7. 10.

1 King. 12. 16.

1 King. 22. 37.

2 King. 9. 33.

Mal. 3. 6.

Esa. 59. 1.

Heb. 1. 12.

Rom. 9. 8.

Gal. 4. 28.

Rom. 15. 4.

zabel against Naboth, not onely to have destroyed one Daniel, one Mordecai, one Naboth, but many: yea, all our Daniels, all our Mordecai's, all our Naboths, and grave faithfull Counsellours of the kingdome, and under the notion of defence of the Protestant Religion, the Priviledges of Parliament, and the knowne Lawes of the kingdome, none of which are in the least manner opposed, but by them that protest to doe all these bloudy and barbarous cruelties, under pretence of defending them; I know not what Princes, Counsellours, or Captaines have consulted to plot this wicked designe: what *Hammans*, what *Jezabels*. But I know God hath discovered it, and I dare pronounce from the mouth of God, who ever they be, they shall not prosper: whether they have prevailed with the King to consent to it, or whether they have done it without his consent, as they have done, and daily doe, what his Majesty never heard of; they have more eye upon his Majesty, then his Majesty hath upon his Seale, or what passeth under it, in his name, especially in this time of warre, wherein all things are common, and men cannot keepe their owne wives from the violent lust and rage of bloudy Cavaliers. It is not long since God by his wonderfull providence discovered a dangerous and bloudy designe upon the City of *Bristol*, somewhat in nature like unto that upon *London*, but much below it in cruelty, besides many other strange and dangerous plots, by divine providence all prevented and blasted, but assuredly when the time appointed by God is come, and the sinnes of those Popish and Heathen Protestants (for they would be called Protestants) is full, as the sinnes of the *Amorites*, for which God prolonged the time of making good his promise to his servant *Abraham*, and to his seed; till when, they were to serve under great affliction and bondage, as God promised *Abraham*; (and I am sure the same promise belongs to all the Church of God that are true Protestants) that he would judge that people under which his people should serve: and I hope none doubt of the performance of that, but that it was made good upon the *Egyptians*; nor will I doubt but it will be made good upon the Cavaliers, and plotters of these cruelties; it was so with all those wicked plotters, and Counsellours of Kings, against Gods people, that we mentioned in the last page. The Malignant Counsellours of *Nebuchadnezzar*, were themselves devoured by those Lions that they thought should have eaten *Daniel*: Wicked *Haman* that procured the King to signe a Decree against *Mordecai*, and the people of the Jewes, was hanged upon the same Gallows that he had prepared to hang *Mordecai*: King *Rehoboam*, that followed the rash counsell of greedy young men, lost the greatest part of his kingdome for ever: And *Jezabell* for her bloudy plots against *Naboth* (with *Abah* who did nothing to hinder her) were both destroyed: all this you may see confirmed by the witnessse of Sacred testimony. We know God is the same now, that he was in those dayes, he changeth not, he is no lesse just to avenge himselfe upon wicked men; he is as mercifull to save his people, he is as strong and able to doe it: And the same promises belong unto us as unto *Abraham* and his seed, we have had as great experiences of his love and mercy, as ever the Jewes had (or any people since) by severall and many deliverances from the invasions, and home-hatcht treasons of the hellish Papists, God by his providence hath

hath made all their conceptions, plots, and treasons, abortive to this day, (onely he hath, and must scourge us by them, for our finnes) besides we have had wonderfull experience of Gods mercy, and his hand of providence with us in these present miseries, which should strengthen our faith & courage. *David* was encouraged by much lesser deliverance to encounter with *Goliath* (the terror of men) for (saith he) the Lord that delivered mee out of the paw of the Lyon, and of the Beare, he will deliver me from the hand of this Philistim. And we may with assurance rest upon him for deliverance, when his time is come; if our unbelieve, & unthankfulness hinder it not: The people of *Israel* could not enter into the promised Land, because of their unbelieve; and wrath was upon *Hezekiah*, because hee returned not thankfulness to God, according to the mercies he received; for such finnes will withhold good things from us: But if we will waite by faith, and patience till the appointed time come, though we know not when it will be: for times and seasons of this kind are secret to God: But if we were heartily prepared to seeke God, and fitted for reformation, as the people were in *Hezekiahs* time, the thing would be done suddenly, and we should drinke no more of the cup of Gods fury: but he would give it into the hands of them that afflict us to drinke: who say to our soules, Bow downe that we may go over, &c.

I know these things though they be sweete, and pleasant to them to whom they are chiefly meant, will be accounted bitter to guilty men: what I write is truth, and it is written to a good end; but to them who are in the gale of bitterness, sweet things are bitter: I am not invective against the person of any man, if any thing I write make any man sorrowfull to repentance, I have my desire: and for my Sovereign Lord the King, I honor and reverence his person, and authority: my soule mournes for him, and my prayer ever shall be to the God of the spirits of all men, to open his eyes (for he is misled) and to give him a heart like *David*, that he may be a nursing Father, and his Queene a nursing Mother to his people and kingdomes. Upon his head let his Crowne flourish, that he may live to raigne over his three kingdomes, long, and long; to the glory of God; and that the Scepter may not depart from his posterity, while the Sun and Moone endure, but let shame be upon all his enemies.

I charge not his Majesty as author of these evils, for it is all by a malignant counsell, by which he hath beene misled, and is still swayed by naturall love and affection to some, who have craftily intangled him in the snares of their craftinesse: flattery is very like true friendship, and some flatterers, in shewes, can exceed a true friend, and such convey vice covertly in shew of vertue, and is often received by men of good affections: as judicious *Seneca* speaks, when men affect the person, the counsell is very prevalent, because we seldome doubt such men: it was the Devils policy first to deceive *Eve*, and leave her to seduce *Adam*, which probably the Devil could not have done himselfe, *Salomon* who was never, nor could be seduced by an enemy, was by his wives drawne to serve their gods; to gratifie and expresse the love he bore to his wives, he grew to honour their gods, as *Iosephus* shewes: give me (saith the sonne of *Sirach*) any plague but the plague of the heart, and any wickednesse but the wickednesse of a woman.

Other cavils malignant spirits make, not worthy any reply: They alleadge that the Kings absence from the Parliament makes it no Parliament, he being not onely a part, but the chief.

Fromer deliverances should strengthen our faith in God.

1 Sam. 17. 37.

Psal. 94. 13.

Prov. 11. 5.

Heb. 3. 19.

Psal. 56. 12.

2 Chro. 32. 25.

Jer. 5. 25.

Psal. 37. 5. 7.

Rom. 8. 25.

Heb. 6. 15.

Acts 17.

2 Chro. 39. 36

Psal. 73. 19.

Esa 51. 22, 23.

Esa 44. 22.

Psal. 132. 18.

The King not charged with these evils, but his wicked counsellors.

Gen 3. 6.

1 Tim. 2. 14.

See Ioseph in antiq. l. 3. c. 2.

Ecclus. 25. 13

Object. 6.

Ans.

Answ.

Answer. This is a meere cavill, senselesse and ridiculous, that the voluntary absence of the Kings person, should frustrate the Act (besides the Statute Law) of the King, which is absolute without condition, except they will confesse, and say plainly, what we have before alleadged; namely, that this Act, as all these Acts of grace, so much boasted of, was passed onely to deceive the people, and therefore no Act, because no Act was meant: But this cannot annull the Act; it is but like the plea that the *Argians* made when they had falsified the truce with *Cleomenes King of Macedon*, which they made for seven dayes. And the third night after, the *Argians* (when the *Macedonians* were secure) fell upon them, and said the truce was but for the dayes, the nights were not mentioned. We know divers such equivocations, and Jesuiticall cavils were transported from *Spaine* by *Bristol*, and so brought to the Court to counterfeit truth, as the *Bristol* stone doth the Diamond.

But now they have a new devise, to deceive the people by Proclamation, under great shew of justice, and tender care of the Subject; it is no better then the Foxes Sermon when he meanes to devoure, we must obey frothy Proclamations, and disobey solid, and lawfull Orders of Parliament: we must count the Parliament, a Parliament or no Parliament, as the Proclamation shall conclude; if it remove to *Oxford*, a Parliament; if it remaine at *Westminster*, no Parliament: because at *Oxford* it may be forced, but at *Westminster* it will be free: Therefore while it is at *Westminster* it is but a pretended Parliament, though by the Kings owne Act confirmed, during the pleasure of both Houses, and necessity of the kingdom, yet now we must beleve that they are traytors, and raised an Army to take away the Kings life, and to murder the Queene: We must beleve their glosse, not the text, what they say, not what's true, wise men may easily see the snare, and passe by.

We see our misery, and the causes of it: the cure followes: but before we meddle with the cure, take notice of an error in men, seeking cure from things that cannot help, and that increaseth our misery; we have in all our afflictions looked too much to the hand of men, as the causes, and so for cure; and we have trusted to the arme of flesh, to the creature, and to outward meanes, and consider not that they are vaine: all things under the Sun, saith *Salomon*, are vanity, and vanity of vanities: not able to keepe themselves from misery, much lesse can they helpe us, or cure our misery.

When God hath (as formerly) afflicted us with pestilence, we have attributed it to outward causes, corrupt ayre, ill diet, &c. and sought cure by medicines, or fly from infected places to escape it. When God sent great drougths, or extraordinary raine, which hath smit the fruits of the earth, we have beene ready to ascribe it to the conjunctions of Planets, and to naturall causes: and from thence have expected remedy. When we have had rumours of any foraine enemy, by invasion, we have trusted to our seas and shipping, and our great preparations by Land. When we were afflicted by oppressions, taxations, and erruption in justice, we ascribe the cause to the discontinuance of Parliaments, and seeke to Parliaments for cure; thus we have looked to the arme of flesh in all.

In our great and long afflictions under cruell task-masters, and heavy burdens,

dens, laid upon us; we cryed unto the Parliament to ease and helpe us: but we were not thankfull to God, that miraculously gave us a Parliament, nor sought unto God by prayer to blesse our Parliament to us, and make our Parliament a meanes to cure us; but we sought unto the Parliament earnestly by Petitions from every part of the kingdome, as if they were our gods, and because they cannot helpe us, as we desire, we murmur against God, and against them, as the stubborne rebellious *Israelites* did against *Moses* and *Aaron* in the Wildernesse, because they enjoyed not presently what they looked for; they wish they had died in *Egypt*, rather then to be brought into the Wildernesse, to be a prey to the enemies, &c. So we, because we have not present cure of our misery, we wish we had no Parliament, we complaine that our burdens are greater, and our misery much more increased, and better with us when we were in our former bondage: this was the *Israelites* sinne, and is ours; for this sinne, their carcases fell in the Wildernesse for forty yeares; and they never see the good land of promise. And for this sinne many of us have fallen, and more will surely fall (except we repent) and shall never see the day of our deliverance, nor cure of our misery, *because our hearts have not bene prepared to seeke God.* We have sought to our Parliament, and vanity was there, because we would not see God in it: we have sought to our King, and vanity was there too: we have sought to our Armies, trusted in the strength of our men, and horse, and glorious preparations, as if that could cure all, and vanity is writ in the face of all these things. We looked to *Holland* to befriend us, and upon our Brethren the *Scots* to come to our helpe: And behold, vanity is found in all our hopes. All creatures are vanity, we prove the words of the Preacher true in all: for *all is vanity and vexation of spirit.* When God for the sin of his people *Israel*, sent unexpected terrible thunder and lightning amongst them, they cried to *Samuel* to pray for them: *Samuel* bids them not to turn aside to follow after vaine things, which (saith he) cannot profit nor deliver, for they are vaine: all are like *Jobs* friends, miserable comforters, as a staffe of reed, on which if a man leane, it will breake, and pierce his hand: all these things will forsake us, leave us in our misery: they shall wander every one to his quarters, none shall save thee: vaine is the helpe of man (saith holy *David*) and why? because *man* of low degree are vanity, and *men* of high degree are a lie: Therefore saith he, I have hated them that trust in lying vanities, but I will trust in the Lord; God is our refuge and our strength, a very present helpe in time of trouble. The righteous cry and the Lord beareth them, and delivereth them out of all their troubles: God will helpe the righteous when they cry unto him: He, and he onely gives ability to Parliaments, turnes the hearts of Kings, prospereth Armies, and stirreth up friends to helpe; God is the true helper, all else are but his instruments.

Now we are come to the cure it selfe, God is he that cureth all misery, and he onely can cure, and heale *Great Brittaines* misery: Looke unto me and be saved, all the ends of the earth, for I am God and there is none else.

Now it is necessary that we inquire into two things: first, why God will cure his people: secondly, how God will cure his people, when they cry unto him.

We look up-
on Parliaments
as gods, not as
Gods means to
deliver us.

2 Chron. 20. 33
2 Chro. 12. 14.

All the helpe
looked for
from any crea-
ture is vanity.
Eccles. 1. 14.

1 Sam. 12. 21.

Job 16. 2.
2 King. 28. 21.

Esa. 41. 15.
Psal. 60. 31.
Psal. 62. 9.
Psal. 51. 6.

Psal. 40. 1.
Psal. 34. 9.

Esa. 41. 22.

Why, and how
God will cure
his peoples
misery when
they cry un-

To him.

To the first I answer, no other reason can be given why God will cure his people when they are in misery, but for his owne name sake: it is certaine there is nothing in man that can merit the least good from God, for when the best of Gods owne people have done all the best they can, they fall short of duty, and therefore are *but unprofitable servants*: now he that is unprofitable, and comes short of that which is duty, cannot merit any thing: God at the first chose himselfe a people, of his free love, out of the corrupt lump of *Adams* posterity, and out of the idolatrous Nations, to be a peculiar people to himselfe. There can be no reason given why he did it, but because it was his good pleasure, *he had a delight to love them*: there was nothing lovely in them, *When I passed by thee, I saw thee in thy blood polluted, and I said unto thee, Live: and I spread my skirt over thee, &c.* Behold it was the time of love. He saith further: because I loved thy fathers, therefore I chose their seede after them: the Lord hath avouched them to be his peculiar people, that they should keepe his Commandements, not because they did keepe his Commandements; he did not chuse them because they were holy, but because they should be holy: nor doth God save, or deliver them for their righteousness, but for his owne name sake: *The Lord will not forsake his people for his great name sake*: (as Samuel tells the people) because (saith he) *it hath pleased God to make you his people*. There is a covenant betweene God and his people which he made with *Abraham* his servant, and it is an everlasting Covenant, in which he hath bound himselfe, to be the God of *Abrahams* seede, and that they shall be his people: therefore when they cry unto him he will heare, and will deliver them, and heale their miseries, *that they may glorifie him*.

The second Quere is, how God doth cure his people, when they cry unto him. To this I answer, God is unlimited, all power is in his hands, he can doe it at his pleasure; he that created all things, can create deliverance for his people: But usually, God doth cure his people by means

1. Inwardly

2. Outwardly.

First, inwardly, for God useth to humble his people by their afflictions, for this cause God led his people *forty yeares through the wilderness, to humble them and to prove them*; for they were a stiffe-necked people: so God brought wrath upon *Hezekiah* to humble him, and by this meanes he was delivered, and healed of wrath: *Manasseh*, that extreame wicked King, by afflictions was humbled greatly before the God of his fathers, and was by that meanes healed of misery: the reason is, because *God dwelleth with them that are of humble spirits, to revive them, and to raise them up*. He beareth (saith holy *David*) the desire of the humble; and wise experienced *Salomon* tells us, *humility goes before honour*: The Lord first bringeth Law, and then he listeth up; *God saveth the humble persons*.

By humility God makes them sensible of the greatnesse of their sinne, and Gods displeasure for sinne; and so they come to cry unto God, and complaine of themselves; *Woe unto us that wee have sinned*: When *Job* by affliction

affliction was sensible of Gods displeasure for sinne, he cried out; *I have sinned, what shall I doe, O thou preserver of men? Why hast thou set me a marke against thee, so that I am a burden to my selfe?* Thus doth the Church in their misery: *He hath bedged mee about, that I cannot get out, he hath made my chaine heavy: and againe, Wherefore doib a living man complaine: a man is punished for his sinnes? Jerusalem hath grievously offended, therefore she is removed, and they that honoured her, despised her, &c.* God sendeth afflictions upon his people to this end, that they may be humbled, and seeke him: *in their affliction they will seeke me early: and in their affliction God will hide his face from them, till they be humbled. I will goe to my place till they acknowledge their offences, and seeke my face: God first humbleth, and then he giveth grace, he will teach the meeke his way.*

The humbled heart is cast downe, despaires in it selfe, and therefore seekes to God, God gives that grace of faith to the humble; the humbled soule, is a beleeving soule, it beleeves God to be able, and all-sufficient to deliver, and to heale any misery, and so he is set aworke to seeke God, and to pray earnestly for mercy and pardon of sinnes, and blot out mine iniquities, &c. This brought the Leper to Christ, he beleeveth Christ was able to cure his leprosie (though he doubted of his will) and humbly seekes to him, and kneeling downe, said; *if thou wilt thou canst make me cleane.* It set the Centurion to seeke cure of Christ for his servant. And the woman that had the *Issue of bloud twelve yeres*, when she had spent all shee had upon the Physitians, and could get no helpe, she comes confidently to Christ, and therefore was healed; *thy faith hath made thee whole.* Thus the woman of Canaan came to Christ, and cryed, *Lord have mercy upon me, &c.* although Christ seemed to put her off, she still cryed after him; when he seemes to count her as a Dogge, and tels her he was not sent to give the childrens bread unto Dogges, she cries after him for all this, and is contented with all; she replies, *Truth Lord, yet though I be indeed a Dog, give me the crummes that fall from the table: that is, but a Dogges portion; but we know she had a childs reward.*

Now from these preparations of the heart, by the worke of God upon the heart, ariseth (cordiall sorrow for sinne, and steadfast belief in God through Christ) the two radical graces, Faith, and Repentance; which are conditions upon which (or qualifications to which) God hath ingaged himselfe by covenant both to pardon sinne, and to deliver from temporall misery. It is true, the ground and cause is onely Gods free love, why he ingaged himselfe in a covenant to his people, that he might magnifie his mercie through Christ, in whom is our righteousness and our life; but the covenant and promise extends no further then to Faith and Repentance. Such as beleeve, and such as repent, onely, have right to the promise, not all that seeme to be Gods people: for there are that call themselves Jewes, and are not: many professe themselves to bee of the seed of Abraham, but have no right to what God hath promised: the unbelieving Jewes boasted of the priviledge of being Abrahams sonnes, but they were the children of the Devill.

Now

Now the covenant was not with the Jewes as they were lineally the sonnes of *Abraham*: but as they were of the faith of *Abraham*, nor to them alone, as they were, are, or shall be of *Abrahams* faith; but unto all Nations, none excepted: the Scripture (saith the Apostle) foreseeing that God would justifie the Heathen through faith, preached before the Gospel unto *Abraham*, saying, *In thee shall all the Nations of the earth be blessed.* That is, all of all Nations, that walke in the steps, and faith of *Abraham*: for they, and they onely, are of the seed of *Abraham*: *Abraham* had an *Ismael*, that had no part in the promise. *Isaak* had an *Esau* that was excluded from the promise: and wicked *Ammon* had a good *Josiah* to his sonne.

And as the promise was to all Nations, so the Gospel was appointed to all Nations, *Goe and teach all nations, baptizing, &c.* the Gospel is called the Gospel of the grace of God: because by the preaching of the Gospel, faith and repentance is wrought, and we are begotten to be the sons of *Abraham* through the preaching of the Gospel: So then, he that beleeveth, & is baptized (of every Nation) shall be saved; He that feareth God, and worketh righteousness, is accepted of God; to beleeve and to be baptized, is to beleeve and repent: the water of baptisme is called the water of repentance. We are baptized unto repentance, and this is that which *John Baptist* was sent to preach, and therefore he baptized: faith and repentance goe together; wheresoever is true faith, there is repentance, and where both are not, there is neither; they are both together in nature, but faith is first in order, because no man repenteth, except he beleeve mercy is to be had in God: He that commeth to God, must beleeve that God is, and that he is a rewarder of them that diligently seeke him: faith and repentance are the badges of Gods people, he owne them by it, and without it no man can call God his God; much lesse can any man expect deliverance or protection from God.

We have in our former discourse proved that there is no misery but what is from God, for sin: we will also prove that there is no denunciation of wrath, or misery threatned for sin, but it is with condition: *If you beleeve not, ye shall be condemned; if yee beleeve, yee shall not perish; if you repent not, yee shall perish; if ye repent, yee shall have remission of sinnes*: These, and these onely have right in the covenant with God, and may claime the promises of protection, and deliverance; and these, without any presumption, may be confident: for God is true and faithfull in all his promises; and is most honoured and best pleased, when we beleeve with assured confidence, if we performe the condition on our part. God hath promised if we beleeve and repent, to pardon our sinnes, and to heale our misery: if a wicked man will turne from all his sinnes, and doe that which is lawfull and right, he shall surely live, and shall not die; God himselfe will dwell with them, and wipe away all teares. Thus saith the Lord, speake to the City of *Judah*, if so be they will hearken, and every one turne from his evill way, I will repent of the evill I purposed to bring, &c. againe, If a Nation against whom I have denounced, turne from their sinne, I will repent of the evill, &c. Promises of this kinde are very frequent through the whole booke of God, Repent and be converted, that your sinnes may be blotted out.

This

This is the onely and alone cure, of Great *Britaines* misery, God hath long looked that we should by faith looke unto him: and by repentance make our peace with him: but we have deferred, and that hath increased our misery! Ier. 25. 5. God Commands us to beleve, and to repent, it is his glory, and our owne good: and the omission of this duty makes us miserable; we have had many warnings from God, the cloud of Gods wrath, hath long hung over us, before the storme came: he hath sent his messengers, rising early and sending them as he did to his people *Israel*: because he had compassion on us, and on our dwelling place: but we like *Israel*, have mocked his messengers (our ministers) and despised his Word in them: we have mis-used his Prophets, 2 King 17. 13. Ier. 18. 11. Acts 17. 30. 2 Chro. 36. 16. and now his wrath is broke out upon us.

He hath severall times afflicted us, with easier Judgement, sometimes by Pestilence, and sometimes by great droughts, and extraordinary raines, by murraine and rotts, and diseases on our heards, and flockes, but we would not lay any of these things to heart: he hath bestowed great mercies, and given great deliverances from the destroying plots, of the bloody Papiſts: but we regarded it not, but have provoked him more, and cherished them that would have destroyed us, mingled with them, learned their wayes, and served their gods; all mercies have beene abused, all judgements have beene slighted, all warnings despised: and now God hath increased our misery, as we have increased our sinnes.

We know it hath beene Gods usuall dealing with all Nations, especially with his owne people, when they increase their sinnes that he hath increased their misery, when lesser judgements would not humble them, he brought greater, till they were destroyed: take a view Gods dealing with his people *Israel*: see first what he threatned to *Israel*, and observe his justice in inflicting all that he had threatned, because they repented not: he threatned to bring upon them diseases, sicknesse, terrours, &c. if yet they would not hearken and repent, he threatens to punish them seven times more, breake their pride, their power, make the heaven Iron, and the earth brasse: if yet this would not serve but that they would still walke contrary to God, he saith he would walk contrary to them; and bring seven times greater plagues upon them, according to their sinnes: if that would not bring them to repentance, and reformation, he would bring the sword, and avenge the quarrell of his Covenant, send Pestilence, and deliver them into the hands of their enemies, make them eat the flesh of their sonnes, and of their daughters: destroy all their false worship, and my soule shall abhorre you: he threatneth to make their Cities waste, and bring their Sanctuaries to desolation: and scatter them among all the heathen.

Now aske but the sad stories of *Jerusalem*, *Judea*, and all *Israel*: if all that was threatned, came not upon them, to the uttermost, and all for their unbeliefe, and Impenitencie; witnesse the Lamentations of the Prophet *Jeremiah*, the mournfull weeping Elegies, by the Rivers of *Babylon*, see *Iosephus* sad story of their misery, when by seditious warre they robbed, and spoyled all their Countrey, and took away their goods under colour of justice, and they

Former judgements have not wrought upon us therefore we might, and may expect greater.

Ezra 9. 5. Ier. 5. 6. Levit. 16. 18.

An example of Gods dealing with his own chosen people the Jewes. Levit. 16. 17.

Verse 21.

Verse 25.

Verse 33.

Lam. 1. 41. Psal. 137. See Ioseph. in war Jewes l. 2. ch. 13.

War Jew 1.6.
c.1. & c. 156

that had not to satisfie their covetous desires were abused, and imprisoned : and the wicked seditious malignants, within the City of *Ierusalem*, set fire of the City, burnt and destroyed their Magazines, consumed men, and meanes to support themselves against the enemy : All their streets and the temple with dead bodies, and no man reverencing the living, nor burying the dead : one sort of the living was desperately wicked; the other driven to be wretchedly carelesse, through dispaire.

War Jewes 1.7.
27.8.

Then extreame famine brake in upon them, that men and women, reeled like them that are drunke : by extreame faintnesse, and were glad if they could get the worst of excrements to eat, and accounted mouldy hay, and the lether of their targets, good food : yea women ate their owne children: and were at last destroyed by their enemies, their temple burnt with fire, and their Cities defaced, and layde desolate to this day : and nothing left but a spectacle of pittie, and an example to all others, to take heed of Impenitencie, and unbeliefe.

All the threatenings to the Jewes, and the examples of Gods wrath upon them be long to us,

Luk. 13. 3.

Rom. 11. 21.

Esay 5. 2. 4.

Luk. 13. 7.

Esay 9. 14.

The threatnings denounced against them, doe all belong to us; our finnes at this day are the same that theirs was, we have had as many warnings as ever they had; our mercies have beene no lesse then theirs: and Gods hand hath been long stretcht out against us, by easier judgements from time to time: and may we not assuredly expect to be destroyed, as they are? thinke not that they were greater sinners, I tell you nay, *but except ye repent ye shall all likewise perish*: if God have cast off his owne people, will he spare us: they were the naturall branches, we (as the Apostle teacheth) but the wild Olive grafted in; What could God have done more for a people then he hath done for us? what could he have done to his vineyard, that he hath not done for *England*? he hath fenced it about, planted it with the choycest Vine, built a tower in the midst of it, and made a wine Presse therein, &c. He hath dressed, digged, and dugged it, as he did the figge tree, and waited many yeeres for fruite, that fruite of repentance and reformation: but *England*, miserable *England* is yet fruitlesse! What can *England* expect but that tearefull and last sentence, *Cut it downe*? God is now striking at the roots, and will surely cut off branch, and roote in one day.

Gods people must repent & seek God, or the Kingdome must perish.
Lam. 3. 19.

Rev. 3. 20.

Jona. 3. 5.

Consider it ye people, men and Brethren of *England*, *Scotland*, and *Ireland*; you that are called by Gods Name, you that are Protestants: you that have knowne the wayes of God, have given your names to be Christs, and are in covenant with your God, repent, turne from your evill wayes, renew your Covenant of God, prostrate your selves in all humilitie before God; throw your faces in the dust: and cry mightily to God, who is mercifull, and ready to forgive your iniquities, transgressions, and finnes; God yet hath spared you an opportunity, he yet stands at the doore and knockes, our day is not yet ended, our sunne is not quite set, there is still a moments time in our hand, blesse God for that mercy; and make present use of it; Let not God depart from you, Wrestle with him like *Jacob*, strive with him like *Moses*, and speedily repent with *Nenevis*, *Nenevis* had forty dayes given her, we have had more than forty yeeres, and are not sure of one day more than this present day: yet there is hope

hope in *Israel*; if we will repent, God is able to prevent: we have his owne promise, from his owne mouth, in answer to the prayer of *Solomon*, if my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turne from all their evil wayes, then will I heare in heaven, and will forgive their sin, and heale their land: here is the promise, and the condition: doe you but your parts, and God will assuredly performe his promise to the full, and will establish your peace and truth, in despite of warre and falshood, in whose hands or hearts soever they be cherished, God will purge the land from Popery, and Annabaptisme, with all erroneous sects, and establish his Church in doctrine and Discipline, according to his owne heart: let me say to you as *Iehosaphat* once said to the people of *Judea* and *Jehusalem*, beleeve the Lord you God, and beleeve his Word, and Prophets, and I shall you prosper. You ministers & people of the most high God, throw yourselves before the God of heaven, and make your supplications to him, as *Hezekiah* did, when *Rabshacca* blasphemed, cry to him as *Elisha* did to shew himselfe: let our enemies curse, we will blesse, let them blaspheme, we will pray, let them mumble *Pater Noster*, and *Ave Maryes* numbring their beads, whip themselves, or cut and lacerate their flesh, as the Priests of *Baal*: God will shew himselfe from heaven, and will destroy all our enemies, and deliver us to the glory of his praise: remember what *Iehosaphat* did, when the children of *Moab*, and the children of *Ammou*, and a great many other came against *Juda*: he set himselfe to seeke the Lord, and proclaimed a fast, and all *Judea* gathered themselves together to aske helpe of the Lord, and God fought for them.

2 Chro 7. 14.

2 Chro. 20. 19.

2 King. 19. 18.

1 King. 18. 37.

verse 26. 28.

2 Chro. 20. 3. 4.

Therefore gather your selves together all you that expect to have part in the inheritance of glory: before the fiercenesse of Gods wrath breake forth, and there be no remedie: your finnes provoke more than the finnes of other: and your prayers will prevaile more than the prayers of other, and your neglect in this duty, and at this time, in performance of the duties of humiliation will open a floodgate, at which destruction will breake in upon the Nation without resistance: God hath long tryed to you, by his Ambassadors of peace: Now God calls upon you, by an Army of destroyers, you must now bow, or you must be broken, therefore heare the rod, and who hath appointed it: *Search and try your wayes, and turne againe to the Lord: let us examine every one with his owne heart, let us every one consider of his owne particular sinne, your finnes of omission, as well as your finnes of commission: for your omission of holy duties, and duties of charity, are as provoking as the great abominations of the Kingdome: and till you repent and reforme yourselves, your prayers, and fastings, and all that you can doe, in outward performances, will prevaile nothing at all; if you retaine but any one sinne, it will be like one leak in a ship, which will sink it as well as if the ship were many, except it be stopped: examine your selves, Judge and condemn your selves, and you shall not be condemned: God is most upon you, and you must save, (or you will destroy) the Nation; be humbled for your neglect of Gods worship, your formalitie in holy duties, your omission of mercy, selfe love, ambitious*

Zeph. 3. 3.

2 Chro. 36. 16.

Mica. 6. 9.

Lam. 3. 4. 5.

Psal. 4. 4.

1 Cor. 11. 31.

Amos 4. 2.

Job 19. 28.

Job 31. 20.

Mat. 23. 39.

Psal. 119. 158.

Jonah 1. 4.

Ester 4. 16.

Neh. 2. 4. 6.

Ezra 8. 21.

Dan. 9. 23.

Iona. 3. 5. 10.

thoughts, pride, covetousnesse, Sabbath-breaking : your failing in family duties, in your severall relations, as Masters to Servants, husbands to wife, father to your children : wherein you have beene wanting in duty either in instructing as a Prophet, or Priest, which you are to be in your own house and family, to instruct and teach : the sinnes of your family are your sinnes, consider how God dealt with good *Ely* for this omission. The command of sanctifying the Lords Day is to you, and you must answer for your Sonne, your servant, and your stranger : their sinne is your sinne. Be humbled and repent, for your profusnesse in expences, and voluptuous pleasures; your costly, and many dishes at your table : your rich and strange attire, feed the hungry, & cloath the poore, let the soules of the poore, the fatherlesse, and the widdow, blesse God for you; doe as *Iob* did, take heed of lying for gaine, and reproach not your brother by scandalls or slanders; let his name be precious to thee, as thine owne, and doe as thou wouldst be done unto : first humble thy selfe, for thy owne sinnes, and then be humbled for the sinnes of others; for we must repent for other mens sinnes, for the Idolatry, Sabbath-breaking, swearing, lying, oppression, murders, whoredomes, and all the abominations of the Kingdome; and for the lukewarmenesse of newtrall professors : *David* beheld the transgressors, and was grieved : So stirre up others to seeke God, by your example, call upon them and exhort them, as the shipmen did, when the storme was one the Sea, and the ship likely to perish, that every one may call upon God : *Jonah* was the most righteous man in the ship, yet it was *Jonahs* sinne that caused the storme, God hath raised a mighty storme, in great *Britaine*, and except we doe thus we must perish.

Consider the practise of Gods people in former time, and see the issue of it, when the Church in *Hesters* time, was sold to be destroyed, by wicked counsell; as we now are : *Hester* and *Mordica*, and all the *Jemes*, they fasted and prayed, and humbled themselves before the Lord, and had a glorious deliverance : *Nehemiah* was sad in heart; and prayed unto God, and gained favour to build the Temple, and to establish the worship of God, in despite of all opposition : *Ester* when he was in danger of the enemy, sought God by fasting and prayer, and was preserved : notable is the example of *Daniel*, when the Church was in captivitie, he made prayers and supplications for the sinnes of the people; and while he was yet praying God gave him answer, and told him that at the beginning of his supplications, the command came forth, and the thing was granted, onely the time was deferred, to finish the transgression : you know what a temporall blessing *Nineveh* obtained, by their temporary repentance (though afterward they were destroyed) but true repentance never failes of certaine deliverance and continued repentance hath a continued protection. Now as every one must examine himselfe of his sinnes, so it is as necessary that every one examine his repentance, whether it be good or not, for men are apt to be mistaken in the worke of repentance, and thinke that to be repentance which is not; and so while we expect deliverance, we shall be overwhelmed with destruction : some thinke if they turne from some reigning sinne, they have repented; as when a prodigall becomes

becomes a covetous worldling: some think that to obtaine from the Acts of
grosse sin is repentance, as the civill honest man, or him whose abilities either in Luke 11. 36.
nature or estate, cannot set with the will: some thinke if they confesse their Ier. 3. 10.
sinnes with plausible expressions, or affectionate teares, that they have repen- Dr. os. 107
ted; but this was the repentance of *Saul*, in case of persecuting of *David*, and 1 Sam. 26. 26
so in the case of *Agag*: others thinke dejectednesse of spirit, and griefe of 1 Sam. 15. 24
heart, is repentance, but such was *Cains* and *Judas* repentance, other thinke Gen. 4. 13
that to come before God in the Congregation, to spend a whole day in fasting Mar. 17. 4.
and joyning in prayer, that they have done all the works of repentance, espe- Isay 58. 7.
cially if they forbear for a little time, to follow after their usuall (every dayes)
sinne, but this is that which is rejected, as to hang downe the head for a day
like a bul-rush; yea there is a compunction or sorrow of heart for sinne, as it
brings judgement, yet not as it dishonours God, and this is but Hypocriticall
repentance, such as that of *Ahab*: *Judas* went farther (and yet repented not) King 11. 37.
for he was sorry and confessed his sinne and made restitution, and yet his re- Mat. 23.
pentance was not good.

Consider therefore, that true, sound, and acceptable repentance, is a turning
to God, from all sinne in action and will, totally, and for ever; with resolu- Isay 31. 6.
tion by Gods grace never to returne with consent, to commit sinne againe, it Ier. 25. 5.
is in a word a changing of the mind, when the will and actions are turned Ephes. 4. 23.
from sinne, and the occasions of sinne, arising from the hatred of sinne, and
love to righteousness; not moved by the feare of punishment, nor hope of
reward (although both necessarily follow) but love and obedience to God;
where true repentance is wrought, it will produce inward griefe, for every Act. 5. 31.
dishonour to God, whether in our selves or in others: This repentance is the 2 Tim. 2. 25.
gift of God (not in a mans owne power) and is usually wrought in the hearts Tit. 2. 5.
of men, by the preaching of the Word, and alwayes by the inward working They that con-
of Gods Spirit, perfected by prayers, and intercessions through *Iesus Christ*, temne and
Therefore they are farre from repentance that cry out of too much Preaching, scotte at the
and they farther that scotte at Preaching and holinesse, &c. persecute holy Preachers or
preachers, and offer dispiht to the spirit of grace; God who hath called is preaching are
holy, and requireth that every one that is called be holy in all manner of con- far from re-
versation, and every one that hath this hope in him purifieth himselfe even as pentance.
he is pure, every repentant sinner endeavours reformation in himselfe, and 1 Pet. 1. 15.
strives to the uttermost to perfection, he loves it in others where it is, and will 1 Ioh. 3. 8.
endeavour it where it is not, by admonitions and exhortations.

Now prayer is the chiefe meane by which we obtaine all blessings from Prayer the
God, and therefore it goes joyntly with the condition of faith and repen- meanes by
tance, if my people humble themselves and pray, &c. *whatsoever ye shall aske* which we ob-
the father in my Name, he will give it you: againe, *whatsoever ye shall aske in* taine all blef-
my Name, I will give it: prayer is by God appointed (through the interces- sions
sion of *Christ*) to be the meane to obtaine all blessings temporall and spiri- 2 Cor. 9. 14.
tuall, and to keepe backe and remove all miseries. Now because every sinne Iohn 6. 23.
in a man is as a devill possessing him, and some fins as some devills that cannot Ioh. 14. 35.
be cast out but by fasting and prayer, as our Saviour teacheth us. Mat. 17. 21.

1st 10.
Judg. 20. 26.
2 Sam. 7. 6.
Deuter. 1. 21.
Joel 1. 14.
Dan. 10. 3.
Joel 2. 16.
What a holy
Fast is.
Lev. 23. 34.
Ezra. 10. 3.
Levit. 23. 19.
Acts 10. 2.
verse 10.
James 5. 16.
Hos. 12. 4.
Exod. 32. 1.
1st 10. 10.
Nothing so
hard and diffi-
cult but it may
be obtained
by prayer and
fasting.
Acts 12. 5.
Levit. 16. 1.
Holy duties un-
boly performed
become vey
fistful.
verse 14.
verse 14.
verse 14.
Zech. 7. 3.
Mic. 6. 16.
Jer. 48. 10.

More can fasting, joyed with prayer, doe it without faith. Christ telleth his
Disciples they could not cast him out because of their unbelief, and hence it
is that all the faithfull have upon any extraordinary cause (either to obtaine
great blessings, or removing great judgements) joyed fasting with prayer.
A holy religious Fast is a voluntary abstinence from all food, and from all do-
ing of things, and bodily labour, or recreations, for one whole day at the least;
and it is to this end, that by the humbling of the body the soule may be afflicted
and made more ready to receive the word of God, which is a chiefe duty in a day of Fast. For that soule that is not afflicted
with fasting, cannot be so ready to receive the word of God: the manner of keeping such a day
must be even as a Sabbath day, wholly spent in the duties of Pietie and Char-
ity, pouring out our soules by spiritual supplications and prayers unto God,
and the worke of it is repentance, to break the heart for sinne; therefore it is
called a day of atonement, or reconciliation; and sorely the prayers that are
put up to God upon such a day, are prevalent with God, able to open and shut
the heavens: if the earnest prayers of one righteous man avails much, the
prayers of many will prevaile more; great and miraculous things have beene
effected by the prayers of this kind: by prayer Jacob held God till he blessed
him, and Moses pacified great wrath; by fasting and prayer Gods people
have obtained mighty things, nothing so difficult or hard but prayer can make
easier; it can make chains of Iron fall from Power, and open the gates to give
him passage to come to the Brethren, that had by unbelief prayer begged him
of God, but the instances which we have before named shall suffice, but oh
the contrary, when this duty of fasting and prayer, is contemned, or formally
observed, it hath procured wrath from God, and increase of misery, it is like
the sinne of Nadab and Abihu, when they offered strange fire before the Lord:
for this reason, we reduce which is (of itselfe) most holy, and most acceptable
to God, being performed according to his Will; when done negligently in a
formall manner is most prophane, and most displeasing unto God, abominable
in his sight: to what purpose (saith he) is the multitude of your sacrifices, if
ye delight not in them: bring me more than oblations, you desire destruction, you hate
labour, and the eating of a manne's flesh, you despise my word, ye despise my voice,
your solemn meetings, ye say, we will not be troubled, we are as a troubled sea, we are
to be troubled, we are to be troubled, we are to be troubled, we are to be troubled, we are to be troubled,
he is weary of them, and they become iniquitous: with bads required they
things at your hands, yet they have not begun to make them: what God hath man-
ded, and they were bound to do it, was the mannerly that God disliked;
therefore with the Lord, what you suffer, what you do, what you do, what you do, what you do,
to me, but to your selves: the same thing is reproved by our Saviour Christ.
God hath denounced a curse to him that doth his worke of the Lord negligently.
The Jewes when they in making great paines in their formall Fasting,
and afflicting themselves, they distillate with God, why have ye fasted, and
ye have not fasted, ye have fasted, and ye have not fasted, ye have fasted, and ye have not fasted,
gives them the reason, because (saith he) in the day of your fast ye find pleasure

and shall all your Labours: you fast for strife and debate, and smite with the fist of wickednesse: is it such a fast that I have chosen, will you call this a fast, and acceptable day to the Lord? God accounts of such services (although for matter they be the same that God requireth) but as if we slew a man, or cut off a dogges necke, or offer Swines blood, all which he abhorreth and hath expressly forbidden.

Therefore it highly concernes every man, to examine his owne heart: how, and why he keepes his dayes of fasting, whether it be in humility of soule, humbly to seekes God by repentance, and reformation of sinne; or formally onely to remove the evill of punishment that is present upon him: for then we fast to our selves, not unto God: and so we may Fast and Pray, call and cry, but God will not heare us, to doe us any good, but will punish us more, for our impenitencie. God told his owne people that thus fasted, *When ye Fast I will not heare your cry: I will not accept of your offerings, and oblations: But I will consume you by the sword, and by the Pestilence.* The Fast that God hath chosen is to repent, and to be humbled for our sinnes; and to take our Peace and reconciliation with him: to cease from evill, and to doe good: and exercise the duties of mercy and charity, to renew our covenant, and seek him by prayer. Thus God requireth to be enquired of. And this the Parliamēt (like good *asaf*) in their late Covenant drive at as the meane to obtaine mercy, and to be healed of our misery: for God will be thus sought unto, even for those thing which he promiseth to give. *God hath formed thee, O man, what is good, and what he requireth of us, to doe justly, to love mercy, and to walk humbly.* To this end he commanded the terrous and threatening of Judgement for sinne, to be read upon Fasting dayes unto all the people, to move them to Repentance, and to make humble supplications for mercy: if we thus keepe our fasting dayes, with vowes and Covenants to God Almighty, we may assuredly expect a blessing, and a healing of our misery, and our remisse carelesse, and formall observing of our Fast dayes, is a three cause, that hath so long hindered our deliverance. *Gods hand is not shortened, that he cannot save; nor his care heeard, that he cannot heare, but your iniquities have separated betweene you and your God, and your sinnes have hid his face from you, that he will not heare;* the Prophet tells us plainly, *your iniquities and your sinnes have holden good things from you:* thus much for the inward meane of cure.

Secondly, God cures his people of their oppression, and outward miseries: by outward meane, this hath beene usuall in all times, that when the people have humbled themselves, and cryed to God in their misery: he ever had compassion on them, for his owne Name sake, and raised them up deliverers; armed private men with publicke Authority, enabling them by place, courage, and power to be deliverers of this people; to subdue their enemies and to afflict their afflictors. Thus we know hastned up *Moses, Othniel, Ebed, Samgar, Deborah and Barak, Gideon, Jephthah, Samson, Zerubbabel, Nehemiah,* and the like, God hath for us at this day, by his owne hand, (in compassion to his people) in an unexpected way (almost miraculous) called a Parliament together.

Isay 58. 3-5
Isay 58. 6-7
Isay 58. 8-9
Isay 58. 10-11
Isay 58. 12-13
Isay 58. 14-15
Isay 58. 16-17
Isay 58. 18-19
Isay 58. 20-21
Isay 58. 22-23
Isay 58. 24-25
Isay 58. 26-27
Isay 58. 28-29
Isay 58. 30-31
Isay 58. 32-33
Isay 58. 34-35
Isay 58. 36-37
Isay 58. 38-39
Isay 58. 40-41
Isay 58. 42-43
Isay 58. 44-45
Isay 58. 46-47
Isay 58. 48-49
Isay 58. 50-51
Isay 58. 52-53
Isay 58. 54-55
Isay 58. 56-57
Isay 58. 58-59
Isay 58. 60-61
Isay 58. 62-63
Isay 58. 64-65
Isay 58. 66-67
Isay 58. 68-69
Isay 58. 70-71
Isay 58. 72-73
Isay 58. 74-75
Isay 58. 76-77
Isay 58. 78-79
Isay 58. 80-81
Isay 58. 82-83
Isay 58. 84-85
Isay 58. 86-87
Isay 58. 88-89
Isay 58. 90-91
Isay 58. 92-93
Isay 58. 94-95
Isay 58. 96-97
Isay 58. 98-99
Isay 58. 100-101
Isay 58. 102-103
Isay 58. 104-105
Isay 58. 106-107
Isay 58. 108-109
Isay 58. 110-111
Isay 58. 112-113
Isay 58. 114-115
Isay 58. 116-117
Isay 58. 118-119
Isay 58. 120-121
Isay 58. 122-123
Isay 58. 124-125
Isay 58. 126-127
Isay 58. 128-129
Isay 58. 130-131
Isay 58. 132-133
Isay 58. 134-135
Isay 58. 136-137
Isay 58. 138-139
Isay 58. 140-141
Isay 58. 142-143
Isay 58. 144-145
Isay 58. 146-147
Isay 58. 148-149
Isay 58. 150-151
Isay 58. 152-153
Isay 58. 154-155
Isay 58. 156-157
Isay 58. 158-159
Isay 58. 160-161
Isay 58. 162-163
Isay 58. 164-165
Isay 58. 166-167
Isay 58. 168-169
Isay 58. 170-171
Isay 58. 172-173
Isay 58. 174-175
Isay 58. 176-177
Isay 58. 178-179
Isay 58. 180-181
Isay 58. 182-183
Isay 58. 184-185
Isay 58. 186-187
Isay 58. 188-189
Isay 58. 190-191
Isay 58. 192-193
Isay 58. 194-195
Isay 58. 196-197
Isay 58. 198-199
Isay 58. 200-201
Isay 58. 202-203
Isay 58. 204-205
Isay 58. 206-207
Isay 58. 208-209
Isay 58. 210-211
Isay 58. 212-213
Isay 58. 214-215
Isay 58. 216-217
Isay 58. 218-219
Isay 58. 220-221
Isay 58. 222-223
Isay 58. 224-225
Isay 58. 226-227
Isay 58. 228-229
Isay 58. 230-231
Isay 58. 232-233
Isay 58. 234-235
Isay 58. 236-237
Isay 58. 238-239
Isay 58. 240-241
Isay 58. 242-243
Isay 58. 244-245
Isay 58. 246-247
Isay 58. 248-249
Isay 58. 250-251
Isay 58. 252-253
Isay 58. 254-255
Isay 58. 256-257
Isay 58. 258-259
Isay 58. 260-261
Isay 58. 262-263
Isay 58. 264-265
Isay 58. 266-267
Isay 58. 268-269
Isay 58. 270-271
Isay 58. 272-273
Isay 58. 274-275
Isay 58. 276-277
Isay 58. 278-279
Isay 58. 280-281
Isay 58. 282-283
Isay 58. 284-285
Isay 58. 286-287
Isay 58. 288-289
Isay 58. 290-291
Isay 58. 292-293
Isay 58. 294-295
Isay 58. 296-297
Isay 58. 298-299
Isay 58. 300-301
Isay 58. 302-303
Isay 58. 304-305
Isay 58. 306-307
Isay 58. 308-309
Isay 58. 310-311
Isay 58. 312-313
Isay 58. 314-315
Isay 58. 316-317
Isay 58. 318-319
Isay 58. 320-321
Isay 58. 322-323
Isay 58. 324-325
Isay 58. 326-327
Isay 58. 328-329
Isay 58. 330-331
Isay 58. 332-333
Isay 58. 334-335
Isay 58. 336-337
Isay 58. 338-339
Isay 58. 340-341
Isay 58. 342-343
Isay 58. 344-345
Isay 58. 346-347
Isay 58. 348-349
Isay 58. 350-351
Isay 58. 352-353
Isay 58. 354-355
Isay 58. 356-357
Isay 58. 358-359
Isay 58. 360-361
Isay 58. 362-363
Isay 58. 364-365
Isay 58. 366-367
Isay 58. 368-369
Isay 58. 370-371
Isay 58. 372-373
Isay 58. 374-375
Isay 58. 376-377
Isay 58. 378-379
Isay 58. 380-381
Isay 58. 382-383
Isay 58. 384-385
Isay 58. 386-387
Isay 58. 388-389
Isay 58. 390-391
Isay 58. 392-393
Isay 58. 394-395
Isay 58. 396-397
Isay 58. 398-399
Isay 58. 400-401
Isay 58. 402-403
Isay 58. 404-405
Isay 58. 406-407
Isay 58. 408-409
Isay 58. 410-411
Isay 58. 412-413
Isay 58. 414-415
Isay 58. 416-417
Isay 58. 418-419
Isay 58. 420-421
Isay 58. 422-423
Isay 58. 424-425
Isay 58. 426-427
Isay 58. 428-429
Isay 58. 430-431
Isay 58. 432-433
Isay 58. 434-435
Isay 58. 436-437
Isay 58. 438-439
Isay 58. 440-441
Isay 58. 442-443
Isay 58. 444-445
Isay 58. 446-447
Isay 58. 448-449
Isay 58. 450-451
Isay 58. 452-453
Isay 58. 454-455
Isay 58. 456-457
Isay 58. 458-459
Isay 58. 460-461
Isay 58. 462-463
Isay 58. 464-465
Isay 58. 466-467
Isay 58. 468-469
Isay 58. 470-471
Isay 58. 472-473
Isay 58. 474-475
Isay 58. 476-477
Isay 58. 478-479
Isay 58. 480-481
Isay 58. 482-483
Isay 58. 484-485
Isay 58. 486-487
Isay 58. 488-489
Isay 58. 490-491
Isay 58. 492-493
Isay 58. 494-495
Isay 58. 496-497
Isay 58. 498-499
Isay 58. 500-501
Isay 58. 502-503
Isay 58. 504-505
Isay 58. 506-507
Isay 58. 508-509
Isay 58. 510-511
Isay 58. 512-513
Isay 58. 514-515
Isay 58. 516-517
Isay 58. 518-519
Isay 58. 520-521
Isay 58. 522-523
Isay 58. 524-525
Isay 58. 526-527
Isay 58. 528-529
Isay 58. 530-531
Isay 58. 532-533
Isay 58. 534-535
Isay 58. 536-537
Isay 58. 538-539
Isay 58. 540-541
Isay 58. 542-543
Isay 58. 544-545
Isay 58. 546-547
Isay 58. 548-549
Isay 58. 550-551
Isay 58. 552-553
Isay 58. 554-555
Isay 58. 556-557
Isay 58. 558-559
Isay 58. 560-561
Isay 58. 562-563
Isay 58. 564-565
Isay 58. 566-567
Isay 58. 568-569
Isay 58. 570-571
Isay 58. 572-573
Isay 58. 574-575
Isay 58. 576-577
Isay 58. 578-579
Isay 58. 580-581
Isay 58. 582-583
Isay 58. 584-585
Isay 58. 586-587
Isay 58. 588-589
Isay 58. 590-591
Isay 58. 592-593
Isay 58. 594-595
Isay 58. 596-597
Isay 58. 598-599
Isay 58. 600-601
Isay 58. 602-603
Isay 58. 604-605
Isay 58. 606-607
Isay 58. 608-609
Isay 58. 610-611
Isay 58. 612-613
Isay 58. 614-615
Isay 58. 616-617
Isay 58. 618-619
Isay 58. 620-621
Isay 58. 622-623
Isay 58. 624-625
Isay 58. 626-627
Isay 58. 628-629
Isay 58. 630-631
Isay 58. 632-633
Isay 58. 634-635
Isay 58. 636-637
Isay 58. 638-639
Isay 58. 640-641
Isay 58. 642-643
Isay 58. 644-645
Isay 58. 646-647
Isay 58. 648-649
Isay 58. 650-651
Isay 58. 652-653
Isay 58. 654-655
Isay 58. 656-657
Isay 58. 658-659
Isay 58. 660-661
Isay 58. 662-663
Isay 58. 664-665
Isay 58. 666-667
Isay 58. 668-669
Isay 58. 670-671
Isay 58. 672-673
Isay 58. 674-675
Isay 58. 676-677
Isay 58. 678-679
Isay 58. 680-681
Isay 58. 682-683
Isay 58. 684-685
Isay 58. 686-687
Isay 58. 688-689
Isay 58. 690-691
Isay 58. 692-693
Isay 58. 694-695
Isay 58. 696-697
Isay 58. 698-699
Isay 58. 700-701
Isay 58. 702-703
Isay 58. 704-705
Isay 58. 706-707
Isay 58. 708-709
Isay 58. 710-711
Isay 58. 712-713
Isay 58. 714-715
Isay 58. 716-717
Isay 58. 718-719
Isay 58. 720-721
Isay 58. 722-723
Isay 58. 724-725
Isay 58. 726-727
Isay 58. 728-729
Isay 58. 730-731
Isay 58. 732-733
Isay 58. 734-735
Isay 58. 736-737
Isay 58. 738-739
Isay 58. 740-741
Isay 58. 742-743
Isay 58. 744-745
Isay 58. 746-747
Isay 58. 748-749
Isay 58. 750-751
Isay 58. 752-753
Isay 58. 754-755
Isay 58. 756-757
Isay 58. 758-759
Isay 58. 760-761
Isay 58. 762-763
Isay 58. 764-765
Isay 58. 766-767
Isay 58. 768-769
Isay 58. 770-771
Isay 58. 772-773
Isay 58. 774-775
Isay 58. 776-777
Isay 58. 778-779
Isay 58. 780-781
Isay 58. 782-783
Isay 58. 784-785
Isay 58. 786-787
Isay 58. 788-789
Isay 58. 790-791
Isay 58. 792-793
Isay 58. 794-795
Isay 58. 796-797
Isay 58. 798-799
Isay 58. 800-801
Isay 58. 802-803
Isay 58. 804-805
Isay 58. 806-807
Isay 58. 808-809
Isay 58. 810-811
Isay 58. 812-813
Isay 58. 814-815
Isay 58. 816-817
Isay 58. 818-819
Isay 58. 820-821
Isay 58. 822-823
Isay 58. 824-825
Isay 58. 826-827
Isay 58. 828-829
Isay 58. 830-831
Isay 58. 832-833
Isay 58. 834-835
Isay 58. 836-837
Isay 58. 838-839
Isay 58. 840-841
Isay 58. 842-843
Isay 58. 844-845
Isay 58. 846-847
Isay 58. 848-849
Isay 58. 850-851
Isay 58. 852-853
Isay 58. 854-855
Isay 58. 856-857
Isay 58. 858-859
Isay 58. 860-861
Isay 58. 862-863
Isay 58. 864-865
Isay 58. 866-867
Isay 58. 868-869
Isay 58. 870-871
Isay 58. 872-873
Isay 58. 874-875
Isay 58. 876-877
Isay 58. 878-879
Isay 58. 880-881
Isay 58. 882-883
Isay 58. 884-885
Isay 58. 886-887
Isay 58. 888-889
Isay 58. 890-891
Isay 58. 892-893
Isay 58. 894-895
Isay 58. 896-897
Isay 58. 898-899
Isay 58. 900-901
Isay 58. 902-903
Isay 58. 904-905
Isay 58. 906-907
Isay 58. 908-909
Isay 58. 910-911
Isay 58. 912-913
Isay 58. 914-915
Isay 58. 916-917
Isay 58. 918-919
Isay 58. 920-921
Isay 58. 922-923
Isay 58. 924-925
Isay 58. 926-927
Isay 58. 928-929
Isay 58. 930-931
Isay 58. 932-933
Isay 58. 934-935
Isay 58. 936-937
Isay 58. 938-939
Isay 58. 940-941
Isay 58. 942-943
Isay 58. 944-945
Isay 58. 946-947
Isay 58. 948-949
Isay 58. 950-951
Isay 58. 952-953
Isay 58. 954-955
Isay 58. 956-957
Isay 58. 958-959
Isay 58. 960-961
Isay 58. 962-963
Isay 58. 964-965
Isay 58. 966-967
Isay 58. 968-969
Isay 58. 970-971
Isay 58. 972-973
Isay 58. 974-975
Isay 58. 976-977
Isay 58. 978-979
Isay 58. 980-981
Isay 58. 982-983
Isay 58. 984-985
Isay 58. 986-987
Isay 58. 988-989
Isay 58. 990-991
Isay 58. 992-993
Isay 58. 994-995
Isay 58. 996-997
Isay 58. 998-999
Isay 58. 1000-1001

Man must examine their hearts in the duties of fasting whether they doe it to God or for their owne benefit. Jer. 14. 10-11
Isay 58. 3-5
Isay 58. 6-7
Isay 58. 8-9
Isay 58. 10-11
Isay 58. 12-13
Isay 58. 14-15
Isay 58. 16-17
Isay 58. 18-19
Isay 58. 20-21
Isay 58. 22-23
Isay 58. 24-25
Isay 58. 26-27
Isay 58. 28-29
Isay 58. 30-31
Isay 58. 32-33
Isay 58. 34-35
Isay 58. 36-37
Isay 58. 38-39
Isay 58. 40-41
Isay 58. 42-43
Isay 58. 44-45
Isay 58. 46-47
Isay 58. 48-49
Isay 58. 50-51
Isay 58. 52-53
Isay 58. 54-55
Isay 58. 56-57
Isay 58. 58-59
Isay 58. 60-61
Isay 58. 62-63
Isay 58. 64-65
Isay 58. 66-67
Isay 58. 68-69
Isay 58. 70-71
Isay 58. 72-73
Isay 58. 74-75
Isay 58. 76-77
Isay 58. 78-79
Isay 58. 80-81
Isay 58. 82-83
Isay 58. 84-85
Isay 58. 86-87
Isay 58. 88-89
Isay 58. 90-91
Isay 58. 92-93
Isay 58. 94-95
Isay 58. 96-97
Isay 58. 98-99
Isay 58. 100-101
Isay 58. 102-103
Isay 58. 104-105
Isay 58. 106-107
Isay 58. 108-109
Isay 58. 110-111
Isay 58. 112-113
Isay 58. 114-115
Isay 58. 116-117
Isay 58. 118-119
Isay 58. 120-121
Isay 58. 122-123
Isay 58. 124-125
Isay 58. 126-127
Isay 58. 128-129
Isay 58. 130-131
Isay 58. 132-133
Isay 58. 134-135
Isay 58. 136-137
Isay 58. 138-139
Isay 58. 140-141
Isay 58. 142-143
Isay 58. 144-145
Isay 58. 146-147
Isay 58. 148-149
Isay 58. 150-151
Isay 58. 152-153
Isay 58. 154-155
Isay 58. 156-157
Isay 58. 158-159
Isay 58. 160-161
Isay 58. 162-163
Isay 58. 164-165
Isay 58. 166-167
Isay 58. 168-169
Isay 58. 170-171
Isay 58. 172-173
Isay 58. 174-175
Isay 58. 176-177
Isay 58. 178-179
Isay 58. 180-181
Isay 58. 182-183
Isay 58. 184-185
Isay 58. 186-187
Isay 58. 188-189
Isay 58. 190-191
Isay 58. 192-193
Isay 58. 194-195
Isay 58. 196-197
Isay 58. 198-199
Isay 58. 200-201
Isay 58. 202-203
Isay 58. 204-205
Isay 58. 206-207
Isay 58. 208-209
Isay 58. 210-211
Isay 58. 212-213
Isay 58. 214-215
Isay 58. 216-217
Isay 58. 218-219
Isay 58. 220-221
Isay 58. 222-223
Isay 58. 224-225
Isay 58. 226-227
Isay 58. 228-229
Isay 58. 230-231
Isay 58. 232-233
Isay 58. 234-235
Isay 58. 236-237
Isay 58. 238-239
Isay 58. 240-241
Isay 58. 242-243
Isay 58. 244-245
Isay 58. 246-247
Isay 58. 248-249
Isay 58. 250-251
Isay 58. 252-253
Isay 58. 254-255
Isay 58. 256-257
Isay 58. 258-259
Isay 58. 260-261
Isay 58. 262-263
Isay 58. 264-265
Isay 58. 266-267
Isay 58. 268-269
Isay 58. 270-271
Isay 58. 272-273
Isay 58. 274-275
Isay 58. 276-277
Isay 58. 278-279
Isay 58. 280-281
Isay 58. 282-283
Isay 58. 284-285
Isay 58. 286-287
Isay 58. 288-289
Isay 58. 290-291
Isay 58. 292-293
Isay 58. 294-295
Isay 58. 296-297
Isay 58. 298-299
Isay 58. 300-301
Isay 58. 302-303
Isay 58. 304-305
Isay 58. 306-307
Isay 58. 308-309
Isay 58. 310-311
Isay 58. 312-313
Isay 58. 314-315
Isay 58. 316-317
Isay 58. 318-319
Isay 58. 320-321
Isay 58. 322-323
Isay 58. 324-325
Isay 58. 326-327
Isay 58. 328-329
Isay 58. 330-331
Isay 58. 332-333
Isay 58. 334-335
Isay 58. 336-337
Isay 58. 338-339
Isay 58. 340-341
Isay 58. 342-343
Isay 58. 344-345
Isay 58. 346-347
Isay 58. 348-349
Isay 58. 350-351
Isay 58. 352-353
Isay 58. 354-355
Isay 58. 356-357
Isay 58. 358-359
Isay 58. 360-361
Isay 58. 362-363
Isay 58. 364-365
Isay 58. 366-367
Isay 58. 368-369
Isay 58. 370-371
Isay 58. 372-373
Isay 58. 374-375
Isay 58. 376-377
Isay 58. 378-379
Isay 58. 380-381
Isay 58. 382-383
Isay 58. 384-385
Isay 58. 386-387
Isay 58. 388-389
Isay 58. 390-391
Isay 58. 392-393
Isay 58. 394-395
Isay 58. 396-397
Isay 58. 398-399
Isay 58. 400-401
Isay 58. 402-403
Isay 58. 404-405
Isay 58. 406-407
Isay 58. 408-409
Isay 58. 410-411
Isay 58. 412-413
Isay 58. 414-415
Isay 58. 416-417
Isay 58. 418-419
Isay 58. 420-421
Isay 58. 422-423
Isay 58. 424-425
Isay 58. 426-427
Isay 58. 428-429
Isay 58. 430-431
Isay 58. 432-433
Isay 58. 434-435

The Parli-
ment a Sovere-
raigne power
of command
which the peo-
ple ought to ob-
bey.

The Parli-
ments faith-
fulness and
courage.

Esa. 49. 23.

Exod. 17. 2.

Exod. 15. 24.

Exod. 16. 13.

Num. 14. see
the Chap.

The people
must trust in
God and wait
by faith with
patience.

Judg. 4. 34.

vers. 6.

Judg. 5. 18.

The base cow-
ardlines of the
people a great
discourage-
ment.

verse 16.

Newters in the
quarrells of
God.

together in *England*; established them with Sovereigne power by the Lawes
of the Kingdome, and stirred up the King by his owne Act to confirme them,
and Authorize their sitting during their owne time, till by their Wildomes
(with Gods blessing) they re-establish the perishing and long decaying prin-
cipalls of the Kingdomes Fabrick; and God hath put into the hearts of them
to be of faithfulness and courage for Gods glory, and the Kingdomes lasting
welfare, to hazard their lives and fortunes for defence of their Religion, and
the peoples rights and libertie, against the malice and opposition of the migh-
ty, at this day combined against God and his people; and by this Parliament
he will deliver Great *Britaine* of their misery, if we looke but upon them as
Gods Instruments, (nothing in themselves) or if we, like the *Rebellious Is-
raelites*, provoke not God to more wrath by our unbelcefe, and murmuring
against God and them, and will but waite by faith, with patience, while our
deliverance is working: or that we (as too many of us are) be not like some
of the Tribes of *Israel*, who proved traitors and cowards, in the worke of
their deliverance: The *Jews* were under the oppression of *Iabin*, and *Sisara*,
the Captaine of his Host twenty yeeres, and the people cryed unto the Lord
for their oppression was great and their oppressors strong, nine hundred
Chariots of Iron, and a multitude of men: Now God heard their cry,
though it seemes it was more for the misery of their bondage, then for sorrow
and sense of their sinnes, but God had compassion of them, and stirred up
Deborah and *Barack* to deliver them; and of all the ten Tribes of *Israel* they
tooke an Army of ten thousand out of the Tribes of *Nephthali* and *Zebulun*,
against the strength, power, and multitude of *Iabins* Army, for their hearts
God had made willing, and ready to hazard their lives to the death, in the high
places of the field: expecting all the rest of the Tribes would come in to their
assistance, because the enemy was strong and mighty: but they basely there-
fore absented themselves, which caused great thoughts of heart; some few out
of other Tribes came, and the Princes of *Issachar* came and joyned with *Bar-
rack*; but *Ruben* deserted the cause altogether, he tooke no further care, but
for his owne flockes, and therefore staves at his shepefolds, to heare the blea-
ting of the sheepe; let them fight that would, he would sleepe in a whole
skin: *Gilliad* takes example by *Ruben*, and kept within his owne borders be-
yond *Jordan*, that was safety enough to him, let his brethren sinke or swim;
Gilliad will not crosse the water to helpe them: *Dan* gets a Shipboard, and
there he remains till his brethren fight for his safety upon the land: *Ashur*
keeps about the Sea-shoare, hoping well that he should partake of the liberty
as well as they that fought for it, (if they could prevaile) but will not stirre a
foote from his place to helpe them. But *Meroz*, a City adjoyning, conside-
red the enemy was mighty, and he could not goe to assist, but with eminent
danger, they thought many of them must looke their lives in the battle, and be-
sides, if they were not able to overcome, they should fare the worse for their
modling; therefore *Meroz* resolves to sit still a Newter, he would neither
be with nor against, none shall know his minde, he can excuse himselfe well
enough to his brethren, if they prevaile; if *Iabin* prevaile, hee'l finde the more
favour

favours: but it seemes the cowardly baseness of all these, discouraged the
 worke, insomuch that *Barack* doubted of his strength, and would not goe
 against *Sisera*, except *Deborah* the Prophetesse, would venture her selfe to
 goe with him, and this caused great thoughts of heart, among all the rest; and
 much searchings what they were best to doe: but God that needs no helpe
 of man, holds up their courage, and did his owne worke, to the greater glory
 of his power: for it is all one with God to save with few as with many, this
 was *Asas* confidence, therefore when there came an Army against him of a
 thousand thousand, he cryed to God, *Helpe us O Lord our God for we rest in*
thee, and in thy Name we goe against this multitude; the same *Jonathan* sayd to
 his Armour beater, who beleevved it and was encouraged: and with his eyes
 presently see it made good, for they two alone put the whole Host of the
Philistines to flight; and indeede God seldome delivers his servants by much
 strength of men, but when great preparations have beene made, he doth the
 worke by a few, as he did by *Gideons* Army of three hundred, yet God takes
 notice who is for him, and who not, and accordingly rewards them: there-
 fore he cursed *Meroz* with a bitter and irrevocable curse, because *they came not*
out to the help of the Lord, to shew their willingness to fight the Lords bat-
 tles against the mighty, it seemes their curse was much like that of *Corah*, *Da-*
than, and *Abiram*, when the earth opened her mouth and swallowed them
 up, with their houses, and all that appertained to them, not leaving so much
 as one to tell who hurt them; onely their fearefull example is left upon di-
 vine record for terrour to all Cowards and Newters in the cause of God: as
 commendations of *Zebulon* and *Nephthali* for encouragement of his people to
 all ages; for hence take notice, that when God stirres up a deliverer to a peo-
 ple, the people are bound to assist them, and to obey their commands, in assem-
 bling themselves in their just defence against their enemies; thus they did
 at *Gideons* command, in greater number than needed, by above nine and twen-
 ty thousand: So when some of the Tribes of *Benjamin* had committed hor-
 rible wickednesse, and the rest of that Tribe would not suffer them to be pro-
 ceeded in justice against, all the other Tribes gather together as one man
 before God, to battle against *Benjamin*, and when the warre was ended in-
 quirie was made whether any were wanting, that appeared not at the assem-
 bly; and it was found that the men of *Jabish Gilead* were not there, therefore
 they all agreed to send twelve thousand men to destroy them of *Jabish Gilead*.

Great *Britaine* hath beene (for their sinnes against God) long afflicted un-
 der great oppressions and cruelty, and at this day more then ever, we all cryed
 under the weight of our burdens long agoe, (but not to God) yet God
 hath stirred up deliverers to us, and we (that is a great number) reject them,
 and have deserted God: therefore our misery is increased, and we justly gi-
 ven up to sordid stupidity, self-afflictors, defenders of them that afflict and
 destroy us: oppressing Monopolizers, Patentees, Papists, and seditious
 robbers, neglecting God, and our deliverers appointed by him, oppo-
 sing the meanes of deliverance, as if we were ambitious, to leave our chil-
 dren and posterities in established slavery; bond-slaves to mercilesse men

Judg. 4. 8.
 Judg. 5. 15.

God needs no
 helpe of man,
 yet he requires
 mans obedi-
 ence.

1 Chro. 14. 11.
 1 Sam. 14. 6. 19.

God takes no-
 tice who are
 forward in his
 cause and who
 not, and accord-
 ingly rewards
 them.

Judg. 3. 23.
 Num. 16. 37.

Meroz quite
 destroyed as
Corah and his
 company.

The people
 are bound to
 assist the Par-
 liament.

Judg. 6. 35.
 Judg. 7. 5. 14.
 Judg. 7. 34.
 Judg. 20. 11. 85.

Judg. 4. 8. 21.

English nau-
 tics, and the
 God, and the
 means of deli-
 verance, and
 cherish them
 they should de-
 stroy.

for ever. The sonnes of *Adick* that hinder our felicity, and act our misery, which we ought to destroy, we cherish and defend: O fearful condition! The emblem of ruine and procurer of their own destruction; let *Alarick* and *Philip-Gillis* be their example, as in action so in punishment; and as *Seneca* saith, Let *Histories* tell their infamy, and register them to be hated to posterities, as those who had better never been borne, then to be born for a publick misery. Most wretched, cruell, and detestable men, not worthy to live, and sure it is that insolent cruelties, beget everlasting hatred, and therefore bring confusion and gauling terrors in conscience, which hastens an evil death; and therefore an ancient said well, that an old Tyrant is seldom seen, their actions call for destruction, and it hasteneth as their blasphemie, murder, rapine, treasons, &c. are increased to fill up the measure, of their iniquitie, and then he that clothed himselfe with cursing, cursing shall enter into his bowels like water, and like Oyle into his bones; then the sword that the wicked have drawne to slay such as be of upright conversation shall enter into their owne heart, and their bow shall be broken.

Two things doe hinder Brittaines deliverance, and a while continue our misery. First, the want of Repentance in Gods people, the afflicted. Secondly, the filling up the measure of iniquitie of the wicked and impenitent, the afflictors: if Gods people would hasten to perfect the one, as fast as the Cavaliers hasten to fill up the other, Brittaines deliverance would be speedy.

Although no man can know the minde of God, and what he is about to doe, nor what change he will shortly make in the world: for his wayes are hidden, and his footsteps be not knowne, yet we can beleve so much as he reveales to us, either by his Word or by his Workes of Providence; we cannot know when he will destroy our enemies, whether within a moneth, or a yeare, or a day, *It is not for us to know the times or the seasons, which God hath in his owne power*, we know not how farr their violence shall yet breake in upon us, to kill, burne, and destroy; nor can we tell how God will destroy our enemies, when they are growne strong and we weake, (if God should suffer them to far) whether by fire, or by *hailstones from heaven*, whether by pestilence, or to fall by their owne sword, whether by the stroke of an Angell, or by a swarme of flies; God onely knowes what he will doe, and how he will doe it, and we know he onely is able to doe what he will, when he will, and how he will.

We also know that he will deliver his people and destroy his enemies, if we forsake our finnes, and cry unto him, because his Word hath spoken it; and he hath already in part saved us from our enemies by the worke of his providence in defeating their machinations, and discovering their hellish bloody plots, and by faith we beleve and know that he will effect his owne worke, for we live by faith and not by sight: *Moses* forooke *Egypt*, and was not afraid of the wrath of a King, because by faith he saw him who is invisible: but God hath visibly shewed himselfe in the worke of our deliverance, as afterward he did to *Moses* and his people in the wilderness: who but God onely saved the Parliament-mens lives, in that bloody assault by the Cavaliers, when they stood with their pistols ready cockt, and cryed when is the Word given,

Gods pray
dence cleerly
scene for the
means of Brit
tains delive
rance,

Consider the
treachery in
Hull, in the Ar-
my, in Lincoln,
and Gods pro-
vidence pre-
venting inuasi-
on
2 Sam. 3. 27.
1 King 2. 5.

The Cavaliers
are Gods ene-
mies, the kings
enemies and
enemies to
Gods people.

Four things
necessary to
make a just
war.

1. That the cause be just.

2. That the cause be waighy.

3. That the end be to Gods glory.

4. That the last meanes left to maintaine or defend that cause.

5. That the end be to Gods glory.

6. That the last meanes left to maintaine or defend that cause.

7. That the end be to Gods glory.

8. That the last meanes left to maintaine or defend that cause.

9. That the end be to Gods glory.

10. That the last meanes left to maintaine or defend that cause.

11. That the end be to Gods glory.

12. That the last meanes left to maintaine or defend that cause.

13. That the end be to Gods glory.

14. That the last meanes left to maintaine or defend that cause.

15. That the end be to Gods glory.

16. That the last meanes left to maintaine or defend that cause.

17. That the end be to Gods glory.

18. That the last meanes left to maintaine or defend that cause.

19. That the end be to Gods glory.

20. That the last meanes left to maintaine or defend that cause.

21. That the end be to Gods glory.

22. That the last meanes left to maintaine or defend that cause.

23. That the end be to Gods glory.

24. That the last meanes left to maintaine or defend that cause.

25. That the end be to Gods glory.

26. That the last meanes left to maintaine or defend that cause.

27. That the end be to Gods glory.

28. That the last meanes left to maintaine or defend that cause.

29. That the end be to Gods glory.

30. That the last meanes left to maintaine or defend that cause.

31. That the end be to Gods glory.

32. That the last meanes left to maintaine or defend that cause.

33. That the end be to Gods glory.

34. That the last meanes left to maintaine or defend that cause.

35. That the end be to Gods glory.

36. That the last meanes left to maintaine or defend that cause.

37. That the end be to Gods glory.

38. That the last meanes left to maintaine or defend that cause.

39. That the end be to Gods glory.

40. That the last meanes left to maintaine or defend that cause.

41. That the end be to Gods glory.

42. That the last meanes left to maintaine or defend that cause.

43. That the end be to Gods glory.

44. That the last meanes left to maintaine or defend that cause.

from the Authoritie of Gods Word: there are foure things necessary to make a just warre. First that the cause be just. Secondly that the cause be waighy. Thirdly, that it be the last meanes left to maintaine or defend that cause. Fourthly, that the end be to Gods glory; but such is the defensive warre of Great Britaine, the cause is Gods in defence of his church, the Kings person, and safetie of his Kingdomes, his subjects lives, estates and freedome, against that abominable Idolatry of Popery, and Papiists, and it is the last meanes, or refuge to keepe all or any of these, waighy and precious rights. The world knowes how often all other meanes have beene assayed, before the taking up of Armes; and since by humble supplication, arguments of law, arguments of danger: Petitions, Messages, Treaties, and what not? but all was rejected: and these meanes were so long used, that it came neere to a tempting of God, and betraying his cause, and we are sure no warre was ever undertaken more directly to Gods glory than this, as it is defensive by the Parliament; nor can any warre be more directly against God than the offensive warre on the contrary party: it being against his knowne and confessed truth, and our undeniable birth rights, which we are in conscience bound to leave free to our posteritie, as our progenitors left them to us.

Our sinfull peace hath beene the cause of this our punishing miserable war: and I see no scriptur of doubt, but that we may with confidence beleve, that this so just a defensive warre (by the blessing of God, for whose glory it is) will in Gods time establish a true, blessed and happie peace.

I am no Prophet, nor doe I assume to my selfe, to write any revelations, nor doe I rashly through passion vent my thoughts, but what I affirme is from a serious search of Scriptures, and consideration of Gods usuall dealing with people and Nations, grounded upon confidence of Gods promise to his Church and people, that repent and turne from their evil wayes, which if we of Great Britaine doe, the promise belongs to us; but we must freely and couragiously use the meanes put into our hands, every one in his place to doe his part; some fight, some pray, some feede and cloath the Armies, draw out our selves willingly to the uttermost for the cause of God; if we dye, we dye for Christ, who dyed for us; if we spend our whole Patrimony, God is able to double it to us againe, if our childrens portions, God hath promised to be a father to them: we are Gods, all we have is Gods, he hath but made us his Stewards; and it is required that a steward be found faithfull, herein is our faithfulness, to use what he hath trusted us with to his glory, to lay it out for him when he calls for it, he now calls for our helpe, he can helpe himselfe without us, but he now tryeth us; tryes our love, our faith, our obedience: this is to give unto the Lord the glory due unto his Name, this is to bring an offering before him, with-hold not good from him to whom it is due, when it is in the power of thine hand to doe it, much lesse with-hold from God what he requireth and needeth. God hath promised to give men for thee, and people for thy life, and shall we with-hold from God his owne: what we doe for Gods Church and people we doe for God, our good and our bounty extendeth not to God, but to his Church and Saints upon the earth, our not helping them is to deny Christ: now

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

Every one
must use his
talent and lay
it out for God
whofe stewards
all men are.

if we of *Great Britaine*, will indeed reforme our evill wayes, earnestly seeke God, and diligently use the outward meanes, which God hath by the worke of his providence put into our hands: I dare from the mouth of God affirme, that we shall see a glorious deliverance, from our oppression, bondage, and misery; and see a settled peace, both in Church and State: the Kingdome freed from tyranny, and the Church purged from the Superstitions of Popery, Anabaptisme, Antinomianisme, Familists, and all other erroneous Sects, to the destruction or conversion of our implacable enemies, as is promised to the Church, though we seeme as if we had no King, and our counsellors perished and pangs hath taken us, *as a woman*: we are in paine, and the child of reformation, stickes in the birth: *Now labour to bring forth O daughter of Zion, like a woman in danger of life*, for now thou mayest be delivered, and dwell safely, and be freed from the yoke of *Babylon*, for the Lord will redeeme thee from the hand of thine enemies: *Now also many Nations are gathered against thee, that say, let her be defiled and let her eye looke upon Zion*: they threaten much, and promise much to themselves, like *Rabshakeb*, 2 Kings 19. 10. 11. 12. and scoffe like *Sanballat*, *Nehemiah* 4. 2. 3. but they know not the thoughts of the Lord, neither understand they his counsell, for he shall gather them together as the sheaves into the floore: and then he will say arise and pursue as *Barack* pursued the Charriots and Host of *Sisera*, *Judges* 4. 16, and as *Dodo* arose and smote the *Philistines*, untill his hand was weary: 2 Sam. 23. 10. *Arise and shreth O daughter of Zion, for I will make thy horne Iron, and I will make thy hooves brasse: and thou shalt beat in peeces many people, and I will consecrate their gaine unto the Lord, and their substance unto the God of the whole earth: To me belongeth vengeance and recompence, their foote shall slide in due time, for the day of their Calamitie is at hand and the things that shall come upon them make haste: the Lord shall judge his people, and repent himselfe for his servants: when he seeth that their power is gone, and there is none shut up, or left: The Lord our God, he is God, the faithfull God; that keepeth Covenant and mercy with them that love him*: but if we will still retaine our sinnes and breake our Covenant with God, he will forsake us, and then the Word of our Saviour Christ shall be made good upon us, as our fearfull doome, *Except ye Repent ye shall all likewise perish*; or if we withdraw our selves from the helpe of the Lord, either in our hands or hearts, it is a token of Gods greater wrath; and then the righteous (though many) in the Land, shall but (like *Noah*, *Daniel*, and *Job*) deliver their owne soules by their righteousness.

God will, if we will, give us deliverance, and free the state from oppression, and the Church from heresies. Maca. 4.

See this place in Mica. 4. 9, 10 11. 12, 13.

Deut. 32. 35, 36 Deut. 7. 9.

Luk. 13. 2.

Ezek. 14. 10.

Psal. 78. 38.

Ezek. 33. 11.

Psal. 76. 10.

We see God in great mercy discovering treasons against the Kingdome and our lives, to win us to seeke him. We see God in his displeasure against some of our Armies for our sinnes, that they are not prosperous; and yet his mercy too, for he suffereth not his wrath to breake out to the uttermost, because he is full of compassion he destroyed them not, but would rather that we should repent and live; *Why will ye dye O house of Israel, if we will yet repair and turne to God, he will surely save us, and destroy our enemies: Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restraints: God will have glory by the wrath of wicked men, and will restraints wrath against his people.*

Size motives
to repentance.

Ezek. 33. 11.

Isay 63. 5.

Ezek. 22. 30.

2.

3.

4.

5.

6.

Pro. 18. 13.

In Iohn 1. 9.

Deut. 7. 9.

In Sam. 12. 12.

In Iohn 24. 20.

In Chro. 28. 9.

In Chron. 7. 14.

Ten motives

For encourage-

ment, to use the

outward means

of our delive-

rance in assist-

ing the annies.

Now for further encouragement to repent, and to use the outward means of our cure, consider these motives: first to repentance and to stirre us up thereunto, let us seriously consider these six.

First, Gods willingnesse to spare and to deliver us if we will repent and turne to him, *he sweareth by himselfe that he hath no pleasure to destroy us*; he shewes it by his patience and preservation, else why hath hee so long and so many wayes delivered us from destruction, which our enemies had prepared, and thought themselves sure of long agoe, he hath looked for *a man to make up the breach*, and to stand in the gap for the land, that he might not destroy it, but found none.

Secondly, consider that there are many righteous men, that doe at this time labour to make up the breach, and crowd into the gap to keepe out destruction, but not enow; God seekes for more in *England*, that hath beene so long taught and instructed by God above all Nations, therefore be encouraged to thrust in among them, and it will prevaile with God at the last, let every one make one, and the number will quickly be made up, and so wrath will be removed from us.

Thirdly, consider God calleth still upon us all, he calleth by his Ministers, and he calleth by his mercies, and he calleth by his Iudgements, that he might win some by love, others by feare; because he hath compassion and would save and deliver us, if by any means we would be brought to reformation of our evill wayes.

Fourthly, consider God hath by his owne power, in mercy to us, began the worke of reformation for us, to give encouragement to us, and to strengthen our faith and hope, to beleve, to trust and rely upon him.

Fifthly, consider that if for all this, we will not now labour to beleve, repent, pray, and reforme our evill wayes; destruction and damnation will at once breake in, and seaze upon us for our wilfull impenitencie: and impenitencie is the onely damning sinne.

Sixthly, consider the infallability of Gods promise, *if we will confesse our finnes and forsake them, we shall finde mercy*; God is a faithfull God and keepeth Covenant and mercy with all them that love him, and turne unto him, and he hath sayd *he will not forsake his people*, although they have committed great wickednesse, if they againe seeke to him and repent, but if they continue in their wickednesse, and will not turne unto him, but forsake him, *he will cast them off for ever*: if thou wilt seeke him and turne from thy evill wayes, he will forgive thy sinne, *heale the land, and cure all thy misery*.

Secondly, for encouragement, to use the outward means of deliverance, that God hath put into our hands.

Consider, first, that God usually worketh by means; in the use of means wee shew our obedience, and carry our selves as men; and by our use of such means, as God offereth to us, GOD is glorified by us, and will glorie himselfe in prospering such means, and in the end (after the exercise of our patience) will give deliverance by that means, and it shall be seeme to be his owne hand, working by and in the means; God re-

quires that men be active, and doth not usually give deliverance without the industry of men, as we have shewed by the fore going examples of *Barak, Gideon, Adoniram, Nebuchadnezzar, &c.*

Secondly, consider the many, and great blessings God hath already given, to very weake and unlikely meanes, yet by Gods blessing have beene most prosperous, this should encourage us, for this sheweth Gods presence with us in the meanes.

Thirdly, consider, that as it is the meanes appointed by God, so it is for God that we fight, it is Gods quarrell maintained by Sovereigne power, by the Law of the Kingdome, in defence of Gods truth, the Gospell of Christ, against Popery and superstitious bloody Papists and Atheists: it is also in defence of our lives, estates, and the inheritance of our children, and our childrens children, to all posterities, which if now lost is lost for ever, and will be taken from us and from them, by oppressing robbers, and violent lawlesse men.

Fourthly, consider all other meanes hath beene used, and in all humility tendered to his Majestic, but through evill counsell have beene rejected, or entertained treacherously, to ensnare and destroy us in our innocencie, and we have no other meanes to rest upon, but Gods blessing upon this, to make our selves free men, or yeeld our selves slaves, and leave our posterity bond-slaves.

Fifthly, consider that if those wicked Councillours be not by power suppressed, having consumed their fortunes in this seditious warre; the whole riches of the Kingdome will not serve to make themselves whole, and reward the multitude of Cavaliers that have assisted them.

Sixthly, consider that in dissenting this cause, we shall dissent God; and then God will dissent us, and it will be to us as *Mordica* said of *Hester*, *If thou at this time withdraw thy selfe*, though God doe give deliverance and enlargement another way, yet thou and thy posterity may justly perish.

7th, desperate cures heale desperate diseases, and that courage (saith *Seneca*) that grows from extreame necessity is marvellous forcible, and who (saith he) would not hazard that life which he cannot count his owne; especially if by such a hazard he may secure himselfe, or his posterity after him, from cruell tyrannie.

Eighthly, consider the comfortable and encouraging promise of Christ that he that shall lose his life for Christs sake and the Gospells sake, shall finde it; but he that will draw backe to save his life shall lose his life; againe. he hath promised that if we lose Brothers, Sisters, Father, Mother, Wife, Children, Houses, Lands, or any thing whatsoever for Christs sake, he (or his) shall receive an hundred fold, and shall inherit eternall life: therefore be couragious, this was that which encouraged the Jewes wonderfully against the Commission of *Caesar*, saying, We are ready to dye, or to encounter any misfortune, under hope that God will assist us, and for whose honour we feare not to adventure any danger, rather then to obey through cowardinesse, and incurre perpetuall Ignomy, and Gods wrath in neglect of his Lawes, so as to violate our Country Lawes and our Religion, &c.

Ninthly,

Esther 4. 14.

Seneca. of Clem. lib. 1. ch. 12.

Mat. 16. 25.
Mark. 8. 35.
Mat. 19. 29.

See Joseph. in antiq. lib. 18. cap. 11.

9.

Ninthly, consider the severall Proclamations under the Kings Name which (whether he know or not) declare the resolutions of his Councillors and Cavaliers, is not to lay downe Armes, till they have fully dissolved this Parliament, and made a Parliament at Oxford, which they may sway to destroy our good Lawes, and take away our lives and all we have, also to hinder the setting of Church Government, till they can compell Popery to be set up; and bring over the *Irish* Rebels to assist them, which is now their great businesse in hand: therefore if we either love God, our selves or our Posterities we must now bestirre our selves and quit our selves like men.

10.

Tenthly, consider that delays are dangerous, we see what misery many have suffered which might have beene prevented, if we had beene more forward to make resistance, and not suffered our selves to be deluded by Proclamations and Protestations. Besides if we deferre any longer our corne will be destroyed and taken from us, with our cattle and all provision, and famine will come quickly among us; but by our speedy and unanimous resistance we may by Gods blessing quickly establish our peace and happinesse, which the enemy unjustly doth annoy.

I have beene much larger in this discourse then I intended, when I first set Pen to paper, and now want time, and phrase to abreviate it: therefore I send it (as it is) among friends and foes, intreating the Reader to excuse all errors or mistakes by haste, and accept the uprightness of my intentions.

I will conclude with a story I remember, mentioned by *Plutarch*, concerning *Marcus Otho*, who was by the souldiers Elected Emperour of Rome, and opposed by *Vitellius Cicerenna*, whereupon a Civill war began, and one battle fought for the Empire, the Souldiers pressed *Otho* to go on, and continue the warre, assuring him of victory, offering him the last drop of their blood in the cause, *Marcus Otho* replied, I account this day more happy to me then the day I was pronounced Emperour, seeing your reall affection unto me; and I must dow shew it in not sparing my life for the good of my Country; this warre (saith he) is not a warre against *Hanibal*, nor *Pyrrhus*, but against the *Romans* themselves; and whether I conquer or am conquered, I shall offend my Country, I would rather sacrifice my life for the peace and unity thereof: which said; he fell upon his owne sword: this was his love to his Country. But God be praised there is no such cause of a warre in *Great Britaine*, nor cause why there should be such an end of it: we desire but our rights and are ready to defend and maintaine the Right, Crowne, Life, and Honour, of the King, to the last drop of blood, yet we cannot have peace; but his Majesty is pleased to heare wicked Councillors, and give them leave to War against us his faithfull Subjects, to destroy us, though with the hazard of his owne life and Kingdomes, which needlessly he hath and doth expose to danger. The whole passages of the late Treaty shew the Parliaments desire of Peace, so it might be with securitie: there is nothing the King desires but they Grant, except the delivering the Keyes and strength of the Kingdomes, and all our lives into the hands of them that thirst after our blood. The maine thing of difference is, Whether the King by advise of Parliament, shall ap-

point

point what persons shall be trusted; or whether the King shall appoint (contrary to Parliaments advise) such persons as his Councell shall choose in these times of danger: now if this were not to betray the Kingdome, our lives, and lawes to the hands of destroyers, let the world judge; (especially if we will but take notice who, and what persons, they have long since pitcht upon for the chiefe places, as is made knowne to us by the letters that have beene intercepted,) traytors to the State.

Now the Parliament is bound in Conscience to God, and in Faith to the King and Subject; to secure the Kingdome, the King, and Us, from Treason: therefore we are bound in Conscience to God, in faith to the King and to the Parliament, to assist the Parliament with our lives and estates, to the last drop of blood, and the last penny we are worth, against all desperate enemies, evill counsellours, and destroying murderers and robbers. *Seneca saith, There is a King among the Bees, and he hath no sting, Nature hath denyed it to him, because he should not be cruell to seeke revenge, nor hazard his life, and therefore tooke away his weapon, and disarmed his wrath; all Kings and Princes (saith he) ought to consider this excellent example, for it is the Custome of Nature to discover her self in little things.*

I might adde other motives, but if we looke upon the horrible cruelties of the Rebels in Ireland, and consider the rife of that Rebellion, set forth in the Parliaments late Declaration, that alone is motive enough, being in it selfe more horrid, and in the consequence much more dangerous to us, than that act of the *Benjaminites in abusing the Levites Concubine*, was to the other Tribes of Israel. This being every ones case, which we are all bound to vindicate. Me thinkes that Declaration from the Parliament is sent through all Britaine, like the divided peeces of the *Concubine*, into all the Coasts of Israel, and I cannot but say of it as they said of that, (*consider it, (take notice and speake your minde, Judges 19. 29. 30.)* if we have not more reason, and juster cause then the *Israelites*, to gather together as one man, from all parts of Britaine, and resolve never to returne to our owne houses, till those miscreants (those men of *Belial*) be delivered up to the hand of justice; see the place *Judg. 20. 8. 13.* and withall consider that place *Proverbs 25. 5. Take away the wicked from before the King, and the throne shall be established in righteousness.*

Now to close up all, let me give you some Reasons, of my confidence (if you thus doe) that God will prosper you, and give deliverance in his due time to his Church, and to his people in this Kingdome, and for that take briefly these grounds following.

First, it was the especiall hand of God, and his Providence that brought this Parliament to sit, (the King was the Instrument) and after to establish it for some continuance of time, contrary to the expectation of all men, and opposite to the long continued purposes and designs of Malignant counsellors: whom God as strangely infatuated at that time, as at another time in another case, he as strangely inspired *Caiphas* to Prophecie that *Christ should dye for the Nation*:

Secondly, Gods wrath was never kindled against any people, or Kingdome, but for sinne, especially for the finnes of Idolatry, Sabbath-breaking, and publicke injustice: nor hath his wrath continued to desolation, but for non-reformation: But God hath called this Parliament to purge sinne, to overthrow Idolatry.

7. Reasons or grounds of confidence that God will deliver his Church and people in this Kingdome at this time, if we use the meanes before prescribed. *Iohn. 11. 90.*

larry, to suppress Sabboth-breakers, and to reforme publicke injustice, arming them with Sovereigne Authority by his owne power, and by the Authority of the King: to which worke they have wholly devoted themselves; and for that very cause, they are at this time so strongly opposed by the powers of hell and earth. Therefore God will maintaine his owne cause, and his servants working his worke, and in his owne time will make their worke prosperous in their hands, as he did to *Nehemiah*.

Nehc. 6. 15. 16

Thirdly, God hath afflicted *Britaine* for these sinnes, and a multitude of other transgressions, and doth still continue to afflict us for our impenitencie: but it is observable that he whips us because he would convert us; and yet he preserves us from destruction, because he would not totally destroy us: therefore hath wonderfully discovered the Plots of the enemy, and blasted their bloody designs, when they had prepared them (as they thought) ready to destroy us; former mercies are engagements of future deliverance; hence I conclude from the confidence of *Manoahs* wife (when an Angell had told her she should beare a sonne, that should begin to deliver *Israel*, her husband seeing the Angell ascend up in the flame, sayd, we shall surely dye, because we have scene God) if (saith she) the Lord were pleased to kill us, he would not have shewed us these things.

3 Sam. 17. 37.

Judg. 13. 21, 22

Fourthly, I finde by all Stories Divine, and Humane, (that ever I read) that before God destroyed a people or Kingdome, he hath taken away his Prophets, Judges, and righteous men, or they have beene rarely found, or else he hath taken off their affections, and spirits from prayer, for that people or Kingdome.

Esay 57. 1.

Exod. 32. 10.

1er. 7. 16.

Jer. 14. 11.

I confesse this hath in part beene made good to *England*, some have beene over awed, their mouthes stopped, some banished, others destroyed, and many forced to flie to other Countries for shelter: Yea, the two Fountaines of Religion and holinesse (as well as the Courts of justice) were exceedingly corrupted: all which presaged a storme comming, and now it is come: But consider Gods Ministers are restored, increased, and many returned from their Exile, righteous Judges are set up, and good men put in Authority. The affections of the godly (and that of many thousands) are moved with zeale to God exceedingly, and their hearts stirred up to earnest constant prayer, and unwearied labours: have scene some gracious returnes of their prayers, and fruit of their labours, and waite by faith with patience, till the Lord plead their cause, and execute Iudgement for them.

Esay 1. 16.

Mica. 7. 9.

Besides, notwithstanding the corruption of the fountain, God hath from thence produced pure fireames, planted fruitfull vines in his Orchard. When were more young, able, godly, Ministers in *England* then now? When were men stirred up with zeale for God, to lift up their voyces like Trumpets, to tell *Israel* her transgressions, and *Judah* of her sinnes? When were more sonnes of consolation, to comfort the feeble minded? But if God graft new siens, and plant young Vines in his Vineyard, he is not about to destroy it, but rather to gather his own together, that he may destroy the wicked by themselves.

Esay 58. 1.

AG. 4. 36.

1 Thes. 5. 14.

Psal. 147. 2.

Esay 8. 12. &c.

Esay 10. 14.

vers. 15, 16.

Fifthly, no story of any age or people, can give a president, that ever God destroyed an humbled praying people, (notwithstanding the irreligiousnesse of a multitude of godlesse men, amongst which they live, whom God can cut off some other way, or reserve to greater wrath), but if a considerable number of

Mar. 13. 30.

repenting

repenting reformers have beene found, God for their sakes hath spared such a Nation; therefore this Nation onely wee must consider, God looks for a greater number of reformers in England, then in any other Nation, for where God gives much, there he requires much: though God would have spared Sodom for ten righteous sake, God would not spare Israel for seven thousands sake, yet God tooke notice of them all; nor can twice seven thousand save England from destruction: But if those in England, those who have given their names to God, be found repenting, praying, and reforming their evill wayes, undoubtedly England shall be saved, God will doe it (though not for their righteousness) for his owne name sake: the example of Judea and Ierusalem in Iosias time, nor of Germanie at this day, are no valuable objections against this truth; except wee repent hypocritically, and in our hearts cherish our lusts, seek our private ends, and love our selves more then wee love God; this were to forsake God, and then God will forsake us, and cast us off for ever, and then it shall be said of England, as once of Babel, wee would have healed Babel, and shee would not be healed, &c.

Sixtly, although for these finnes, which doe now raigne in England, God hath destroyed whole Kingdomes, (*viz.* Idolatry, prophanation of the Sabbath, oppression, luke-warmenesse, &c.) and given up his owne people with the rest into their enemies hands, yet it must be considered it was then, when these finnes were either committed by authority, unpunished by the publique Magistrate, or that the people wholly yeilded to the committing of them, as it was before, and instantly after Iosias time: Besides, consider that the people of God so given into captivity, when they have beene sold to destruction and slaughter by their enemies, God hath for his owne name sake given them glorious deliverance; much more will he at this time, make the deliverance of his people and Church glorious, being invoked, and constantly importuned by the humble prayers of many thousands, and especially being called on as a Judge of truth by both sides, as well by our enemies as by us, he will in due time gloriously appeare to give Sentence, as in the dayes of Elias: if yet wee be brought lower by the rage of the enemy, it is for our impenitencie, unbelieve, luke-warmenesse, &c. and it is our owne fault, wee have destroyed our selves.

Seventhy, although great finnes, and long continued in, doe bring great judgements, and of long continuance, for so it hath beene usuall with God to deale with his Church, especially when admonitions and easier Chastisements have beene slighted; yet ever, when there hath beene a proportionable humiliation found among his people that are called by his name, the judgement hath ceased, and their deliverance hath bin glorious, with great and wonderfull destruction to their enemies: and assuredly deliverance is nigh unto England, and such a deliverance as wilbe very glorious, so that Gods hand shall be seene in it, and acknowledged through all the Christian world: therefore, let all that are godly wait with patience, be diligent in the use of all meanes, and live by faith, not murmuring at the failings in men, miscarriages, and accidents; nor be discouraged at any seeming prosperous successe of the enemy, for God hath a secret way of providence, and will in the end turne all such things to good, and all shall serve to the greater manifestation of his glory: nor let any man thinke that he shall have deliverance by any other mans repentance, or escape by another mans industry; for although enlargement shall come, yet the unbelieving and *Manwrist* may be cut off before, or

King. 7. 27. after : Consider what became of that great Lord, *on whose hand King Iohann leaned, who would not beleve the word of God*; besides, there will a day come when such men shall heare this sentence, *Depart, I know you not, &c. you that were not with us, were against me, &c.* let every one doe his duty conscionably according to his place, examine himselfe, judge and condemne his owne sin, and not be too censurions of other men, but admonish all, & pray for all, *reprove with love and meeknesse, and suffer not sinne to lye upon his Brother, &c.* so shall it be well with us.

The Kingdome lowest condition.

When I first published this Treatise, *Bristol* was but newly lost, & the Kingdome at a very low ebb; the enemy insulted, was prevailing, and very potent, we were weake, and the hearts of men much dejected; which at that time occasioned my thoughts and labour on this subject, to encourage fainting spirits, our Armies being then routed in the North, and in the West, *Bristol* lost, *Glocester* and *Hull* besieged, his Excellencies Armie growne weake by much sicknesse, and unable for present action; no other Armie was then readie in the Kingdome to oppose the raging enemy, all things seem'd to goe against us, the enemy having two mightie Armies in the field, one in the North, another in the West; besides many of the strongest Townes and Castles in the Kingdome were in their hands, all well Garrison'd and strongly fortified, so that to the eye of sense we were in a lost condition, like *Elisha* in *Dorham*, compassed about with horses & Chariots on every side,

2 King. 6. 1.
The Enemies insultation.
Nehemiah 4.

and wee like *Elisha's* servants crying out, what, or how shall wee doe? our adversaries like *Samballat* and his associates scoff'd at our *Zerubabels*, as at *Nehemiah*, and *Ezra*, saying, what doe these feeble men? will they fortifie themselves? will they sacrifice? will they make an end in one day? will they revive the stones out of the heaps of the rubbish that are burnt? they accused our Religious Parliament, and the Kings most loyall Subjects, proclaimed them all Rebels, because they refused to pay unlawfull taxes, tribute, and customs, &c. they falsely accused us to be movers of sedition, they like wicked *Haman*, termed us to be a dispersed scattered people, having lawes divers from other people, and such as will not keepe the Kings lawes, therefore not for the Kings profit to suffer us; they offered and have payd many thousand tallents of silver into the Kings treasure, that wee may be destroyed; and out of meere hatred against God and reformation, have banded themselves together, and bound themselves by oaths to destroy us and our posterities: have they not like *Senacherib* blasphemed God, and said to us, whereon doe you trust? you say the Lord your God will deliver you: they have belyed our Parliament (the happinesse of the people) to the people, to stirre them up to sedition, saying, the Parliament have taken away the high places of God and his Altars, and commanded that ye shall not worship before an Altar, nor burne incense upon it, just as *Hezekiah* was accused by the heathen for taking away Altars of Idolatrous worship, so is our Parliament of England at this day for taking away the superstitious reliques of Poperie and reforming the worship of God; but as *Hezekiah* and the Prophet *Esay* cryed unto God, and prayed, so our reforming Parliament, and all Gods faithfull Ministers and people doe pray at this day, and God will surely heare, save and deliver; I dare (upon my

Ezra 4. 136
150.

Esay 3. 8. 9.

Chron. 3. 1.
20.

Isa. 10. 27.

Psal. 37. 14.

A briefe recitall of the great things that God hath done for

life) pronounce ruine and destruction to the Idolatrous and Licentious Armies that are gathered together against God and reformation: the sword which wicked men have drawn to slay the righteous (as is promised) shall enter into their owne bowels.

Consider what great things the Lord hath already done for us, in disappointing our enemies, when they were most confident of victory; and spared not to say, all

was as they would have it: And herein consider first, that we were not delivered by our great Armies (in which we too much glorified) they saved us not, for they were broken; nor was it our wisdom, nor fore-sight of danger, for we were fool'd and betray'd by those men that wee trusted; nor was it our valour, for we became at that time most cowardly, so as many ran away to crouch to the enemy; nor was it the righteousness of our prayers or fastings (though God no doubt had respect to all the prayers of the righteous) for our prayers have beene prophaned, and our Fasts polluted, we have as it were wearied God by them, we have fasted to strife and debate, and to smite with the fist of wickednesse, &c. we have not fasted in a right manner, nor to a right end; we have sought our selves, but not Gods glory; we have regarded iniquitie in our hearts, therefore God hath not heard our prayers: Psal. 66, 17 surely, nothing in our selves hath saved us, for God had taken away all our props, upon which we rested; our arme of flesh was broken, that the arme of God might be made bare; but it is God alone that hath preserved and saved us; our God (the God of Jacob, who was blessing Israel at Peniel, while we was correcting Laban at Gen. 32, 19 Mount Gilead, and ordering the Bands of Esau's Souldiers from Mount Seir) Gen. 31, 24 was watching over us, while he was breaking our enemies in pieces against the walls of two contemptible Townes, Hull, and Gloucester; this was the onely worke of God.

Secondly, consider how hath God done this at one time, to save us, and destroy our enemies? God insatuated the counsellors of the enemy, so that neither the advice of Jezebell was accepted of in the Citie of Naboth; nor the counsell of Abiathophel followed in the campe of Saul; God fool'd the wisest of the enemy, more then the Army of the Syrians, whom Elisha brought into the midst of the Citie of Samaria, before they knew where they were, and stricke them with greater blindness then he did the Sodomites, who were wearied with seeking the doore of Lots house, whereas they might in all probable reason have come to the walls of London without any considerable opposition; the Northrne Armie through the Associated Counties, and have taken all before them; Lime Regis at that time waited for them, and the Earle of Manchesters Armie was but in the infancie, able to doe nothing: the Armie in the West might as easily have marcht to London the high road, unmolested; but the eyes of our God were upon us, they run to and fro through the whole earth, that he might shew himselfe strong in the behalfe of them whose hearts is upright toward him; he ordered the counsels of the wicked to his owne glorie, and their ruine, and he tooke of their reedie hope, Denmarke, and caused Sweden to tye them up; it was no small mercy.

Thirdly, consider this part of his providence too, and never let it be forgotten, that Sir John Hothams treacherie against the Lord Fairfax Armie, was the meanes of preserving Hull, and spoyling the great Armie of the Earle of Newcastle, for if providence had not brought the Lord Fairfax into Hull, when he fled for his owne safetie, Hull had beene delivered up to the Earle of Newcastle, and Hothams treacherie had beene covered: Besides, consider, how that great Armie at Hull was broken, and put to flight as it were by one Ionathan and his Armor-bearer, and the greatest part of 6000 horse cut off & scattered, by a small number neere Horn-castle the same day; who dare denie but that the Almighty God hath fought for us? and for the mightie Armie before Gloucester, it is notoriously knowne to all men, how they were slaughtered at Gloucester siege, and after by the wisdom, valour, and courage

God insatuated the counsellors of the enemies, King. 6.

Gen. 19, 11.

Sir John Hothams treacherie was our advantage.

Hull, and Horn-castle, Gloucester, and Newbury.

courage of the Earle of Essex, were beaten and scattered at *Wormsby* battle, God assisting, and directing, who raised up the courage of the *London* Regiments to offer themselves freely, and adventured themselves in the high places of the field, standing before the enemies Cannon immovable, like trees, till they had put the Enemy to the worst, for so the Enemy themselves confessed.

Deut. 9. 5.

Deut. 10. 12.
Gods mercies
should win us
obedience.

Fourthly, consider why God hath done all this for us: it was not (as I said before) for our righteousnesse, but for the wickednesse of our enemies, and for his covenant sake which he hath made with his people: and that we might be won by his mercies, to feare and to serve the Lord our God, to repent and to walke in his wayes with all our heart, and with our soule, and this is all that the Lord requires at our hands: but we are still a sinfull and stiffe-necked people, notwithstanding God hath done all this for us: yea more, for he hath united the Kingdome of *Scotland* with us in a holy and religious Covenant as Brethren, to live and dye with us in defence against our enemies, who have freely and willingly adventured their lives in the Cause of God, and by Gods assistance have assisted us to the destruction of all those mightie Forces commanded by the Earle of *New-castle*, and in taking the Citie of *Torke*, and the Towne of *New-castle*, which by Gods mercie are now in the Parliaments hands.

Deut. 7. 2.

Deut. 7. 2.

Nor is that great deliverance and Victorie, which God gave to our Armie at *Marston-Moore*, ever to be forgotten; the enemy being mightie in strength, at least 26000 Foot and Horse, their opportunity faire to march into the Affiliated Counties without battaile, which if they had taken, had beene an irrecoverable losse to us. But God infatuated their counsell there, and they rather chose to give battaile, being confident of their strength by which they so farre prevailed, that they cryed all was their owne, both Field and Kingdome; we as much feared it, halfe our Armie (at the least) fled before the enemy, our great Commanders left the field to shift for themselves, as if the Lord our God had said to them (as to *Gideon*) the people are too many for me to give the enemy into your hands, lest they vaunt themselves against me, saying, mine owne hand hath saved me: and by lesse then halfe our Armie (at most but a third of the enemies number) God gave a mightie and glorious Victorie.

Great mercies from God.

Our impietie
draws our
Villanie.

Consider also the mightie preservation of *Lyme* (almost a miracle) and of *Plimouth*, and *Weymouth*, and the unexpected wonderfull mercie, in gaining the Towne of *Sbrensbury*, preservation of *Taunton*, and taking of *Evesham*, and divers other places: and most observable of all, is the late and great Victorie at *Naesby* by Sir *Thomas Fairfax*; all which declare the loving kindnesse, and covenanted promise, and providence of our God, to be made good unto us. And assuredly, the Lord will make perfect the worke he hath begun; and it is sinfull for any man to doubt, either of Gods power, or of his will; he can, and he will deliver fully: what was prophesied of the triumph over literall *Babylon*, may be said of spirituall *Babylon*: He who smote the people in wrath, with a continuall stroke; he that ruled the nations in anger is persecuted, and none hindreth; onely we our selves (into whose hands the enemy is given) hinder the perfection of victorie: wee by our sinnes have fought against God, and God for our sinnes stirred up these enemies to fight against us, as is said in *pag. 5.* and our continuance in sinne, continues Gods anger and our misery.

Consider it, and it will appeare, that those sins which caused our Warre, doe in part

part hinder our Victorie. It is true, by the mercie and providence of God, there is a large step made toward reformation; (else there were no hope) Idolatrie is dis-countenanced, *The high places are removed, the Altars are taken away, the Images are broken downe, as in the time of Hezekiah.* 2 King. 18. 47

And the prophanation of the Sabbath is in great measure reformed, there have past good Orders and Ordinances by the authoritie of Parliament, and from the Lord Major of this Citie, for the suppressing of buyers and sellers, carriers of burthens, travellers, sporters, &c. as in the dayes of *Nehemiah*; but *Nadab* and *Abihu* are still suffered to offer strange fire before the Lord, which he hath not commanded; therefore a fire of anger is gone out from the Lord, yet we bewaile not the burning which the Lord hath kindled: nor is the mutinous behaviour and actions of *Korah*, *Dathan*, and *Abiram*, with their companie suppressed, nor their erroneous opinions ejected; though they speake against *Moses* and *Aaron*, and cause disorder in the tents of *Israel*, and in the Church of God. Nehem. 13. 17. Levit. 10. 1. Numb. 16. 1. vers. 34. 25

So the Lords Day is prophaned, and the Fast dayes, which should be to us as Sabbaths, are polluted; and those the servants, appoynted by the Parliament, and by the Lord Major, suffer it, and are not punished; nor are the prophaners of those dayes, as God requireth, cut off from the congregation of Gods people. Pride, through custome, and great favourits, is become shamelesse; strange attire as much invented and followed as ever, faces painted, and spotted, as if women were metamorphosed into Leopard skins; and many of our great contenders against smaller matters: Complie with these evils in substance. Levit. 23. 22

I am ashamed to write what I see some practice; this is not to gird our selves with sack-cloth, and to cast dust on our heads, as God and our miserie calls for: nor will I speake of the *Luciferian* pride of spirit raging in some men, that breath out reproaches against their brethren, the sonnes of *Levi*, and the redeemed by Christ; saying, *Come not neer me, for I am holier then thou; these are a fire that burneth all the day*, and consume that which is precious. Esay 65. 11

Oppression (blessed be the righteous God) is removed by the Parliament, from the Throne, and from the seats of Justice, so far as is in the power of Parliament, (in this time of trouble) yet God sees that there is a running of the heart still after covetousnesse: Justice cannot heare except an Angel speake, or at least give a touch to awaken him: and too many of the Ministers of Justice (so reputed) imployed by the Parliament in Cities and Countries, oppress the people, over whom they are set to preserve from oppression; and when the oppressed complaine, they cannot be heard, nor is an accompt exacted of the oppressors, because oppressors find friends even in all Courts of Justice. Very great numbers of men in all places, that were known Banquerouts or beggers, have by insinuation, &c. crept into command, and into the trade of Money-shufflers, so that they are growne great; they command all, take all, rule all, and pay nothing, but have enough to pay the Souldiers (till the Warre were ended.) If these abuses and sins were reformed, and they compelled to make restitution; and till these things be considered of, and amended, I see no ground of hope that our miserie, or war can be ended, except a worse thing come upon us, by famine & pestilence, for God never accepted that for a reformation, which was but a turning from one sin to another; though open oppression be suppressed, if secret fraud be cherished, God will not end his controversy with this nation; though he destroy his bloodie enemies. Oppression is a crying, and yet a reigning sin.

As for the cleansing the Land from blood (for a bloodie defilement lay upon it) this Parliament hath done much, God in this thing hath made them happie instruments of Justice. And no doubt, when God shall sheath the Sword, and establish the Kingdome, they will, as in the days of *Amaziah*, *slay all those the King servants, whose hands hath bene in slaying* (of others, and) *of the Kings Father, &c.*

But the sin of Drunkenesse, that mother of mischief, finds too many friends; God is dishonoured greatly by it, and highly offended with the Kingdome for it; the money spent in this Kingdome in excesse of drink, (if spared) would pay a competent Armie; and we need no new law to reform it but some stricter Ordinance to give life, power, and penalitie, to the lawes already made, and not onely to the actors, but to unacting Officers that suffer it; for if they were punished for not punishing, they would not winke at neighbour, friend, nor brother. Surely, the sin of Drunkenesse is the schoole of lust, the mother of whoredome; and procurer of murders; the places of the one are procurements to the other.

The sinne of luke-warmnesse, in matters of Religion, I feare is at this day greater in England then (when it was threatned by the Angel) in the Church of *Laodicea*, and it is no lesse then a miracle of mercie, that we of England are not spued out, & cut off from being a Church or people. What formality is there in the worship of God among all the people? what admiration of mens persons? what divisions in judgement and in affection, as if there were many Gods, more Christs then one? or that Christ were divided? Oh unhappie presage, and sinfull practice! What spiritua pride is in the hearts of Ministers? what Pharisaicall opinions and conceits? what contention for singularity? what striving for honour, for gold, and for gay things? what selfe-justifying? condemning of others? what grosse errors maintained and suffered? The shamelesse *Antinomians* blush not to say, and professe, that confession of sins belongs not to them, they will be lawlesse; no more law, but libertie; traditions and grosse sins in them must be accounted holinesse; if the *Antinomians* saie, it shal be for the sins of others, not for his owne; hee'l pretend *he hath the seed of God in him*, but cannot tell how nor when it was sowne, nor will he shew you either fruit or blossome of it, more then the *Pharisee* could doe, that would have nothing but law.

The rigid *Anabaptists* will say, they have the spirit too; but it is a spirit of libertie, not of obedience. a perverse spirit, a spirit of pride, but this is contrarie to the Spirit of God; God hates such a spirit, as hee did the spirit of some in the Church of *Laodicea*, that say, they were rich and wanted nothing, &c. and the Church of *Pergamos*, who had some that held the doctrine of *Balaam*, and taught *Balaam* to cast a stumbling block before the people; And the *Nicholaitans*, who in the true Church professed false doctrines; and for such things God will continue wrath and miserie against a Church or Kingdome, except the Magistrate and Minister (*Moses* and *Aaron*) give sentence against them; it is layd as a charge against *Pergamos*, that such errors were suffered, therefore God hath put the sword into the Magistrates hand to reforme it, as the key into the hand of the Minister. It is true, the Magistrate and Minister are two distinct Offices, as we see 2 *Chron.* 19. 11. Behold, *Amariah* the chiefe Priest is set over you in all matters of the Lord, and *Zebadiah* the ruler of the house of Judah, in all the Kings matters; yet the Minister is not without the Magistrate in matter of command or authoritie, but subject to him in all matters of order, (not dissonant to the word of God) it is the dutie of the Magistrate

things in a common calamitie, as the day of the Lord, and the wicked partake of the same temporal judgement. Though Moses and Samuel were among us, yet God may cast us out of his sight. Ier. 25. 1. Though Noah, Daniel, and Job, were in the Kingdome, they could but deliver their owne soules. Ezek. 14. 14. These vaine thoughts draw us from God, and hinder our deliverance, and cause us to seeke great things for our selves, even while God is destroying the Nation. And hence it is, that God withholdeth good things from us, and hath mingled a perverse spirit among us, to retard our happinesse, but if we wil yet seek God sincerely, and thoroughly amend our wayes, and execute judgement and justice without partialitie, favour, or friendship, and no more oppresse the stranger, the fatherlesse, and the widow, &c. then God will cause us to dwell in the Land, Ier. 7. 5, 7. or else he will spue us out, and we shall dye, as the Israelites in the wilderness.

ERRATA.

T Here are some faults escaped, which I intreat the Reader to amend with his pen, and they are these. p. 3. l. 30. for dispise, read dispose. p. 4. l. 28. for plague read plagues. p. 5. l. 4. for where, read when. p. 5. l. 34. for Abiram read Abihu. p. 16. l. 2. for Sodamy, read Sodomy. p. 19. l. 18. for these read those. p. 25. l. 23. for for, read see. p. 27. l. 6. for I, read they. p. 34. l. 6. for or, read of. Some other such mistakes you may meet with, &c.

FINIS.

